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United States BAPTIST

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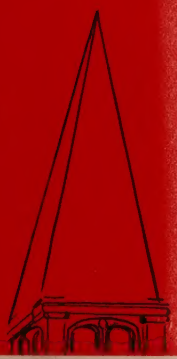

THE NEWSMAGAZINE

DEVOTED TO REPORTING

AND INTERPRETING

NATIONAL BAPTIST AFFAIRS

PUBLISHED AT
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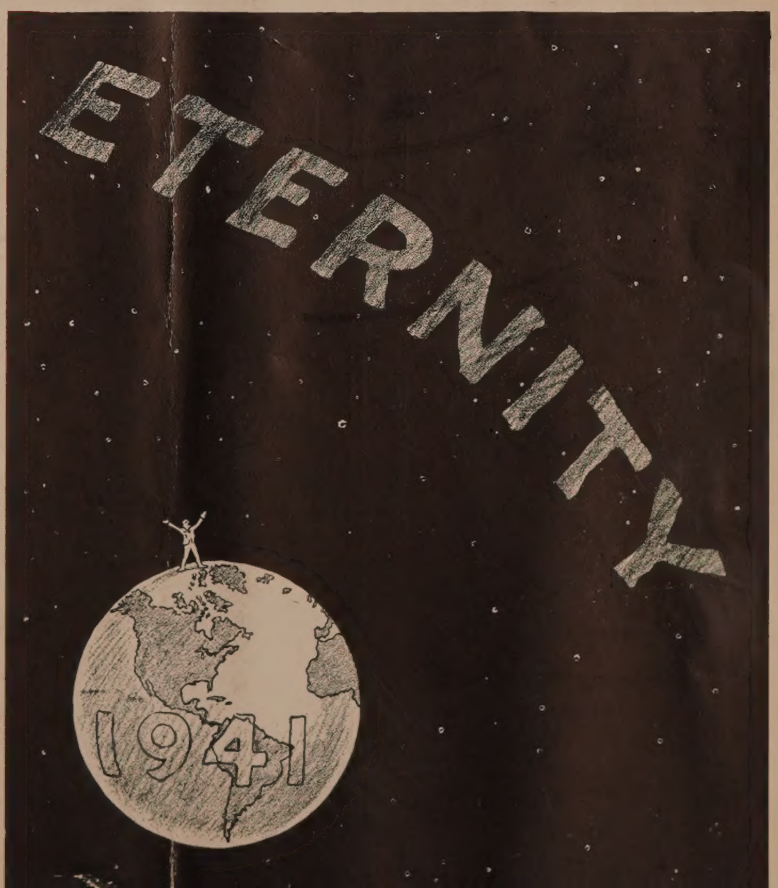

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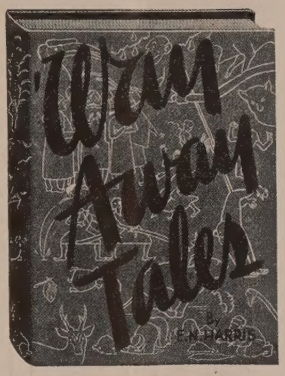

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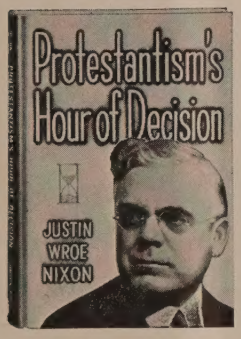

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TUCSON REVIVAL

Dr. Harry W. Vom Bruch, Long Beach evangelist, James Davis, soloist and radio artist, and John Hallett, pianist and children's worker, have just concluded a successful soul-winning campaign with the First Baptist Church of Tucson, Ariz. Though laboring under the strain of his mother lying at the point of death and dying in the midst of the meetings, the evangelist preached with power and conviction to large and enthusiastic audiences. Dr. Richard S. Beal, pastor, stated that there were many reclamations and reconsecrations among the members and over 30 were reached for the church. Others will come, no doubt, within the next two or three weeks. Expenses for the campaign were raised before the evangelistic party arrived on the field. The membership of the church numbers 2,132.

GREETINGS . . . Our New Staff

The United States Baptist extends greetings and good wishes from its new, and permanent home, Washington, D. C.

Because of the press of many duties, Stanley I. Stuber felt it necessary to retire from the staff. He will continue to contribute, however, and friends throughout the nation will look forward to his challenging and vigorous approach to Christian problems. Henry Lee Sweinhart, Editor of The Washington Foreign News Service, and an active Baptist layman, has accepted the appointment as Associate Editor. Mr. Sweinhart is constantly in touch with movements in Washington, and throughout the world, affecting Baptists. He is a former president of the National Press Club—a journalist of the top rank; above all a devoted Christian and loyal Baptist.

Other members of the staff include leaders in national Baptist affairs. The United States Baptist believes it has assembled an Editorial and Advisory Staff unexcelled in the history of American Baptist journalism.

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EDITORIAL . . . . . .

STATEMENT OF POLICY

ONE hundred and eighteen years ago in Washington, the *Columbian Star*, founded by Luther Rice and edited by the distinguished biographer of Ann Hasseltine Judson, Professor James D. Knowles, became the first Baptist periodical national in its scope and widely read by Baptists North and South. The pastor of the Luther Rice Memorial Baptist Church of Washington, and the editor and publisher of THE UNITED STATES BAPTIST, humbly dedicates himself to the realization of the dream of these founders of a national Baptist journal and hereby presents a statement of policy and purpose which he believes is in keeping with the spirit of the founders of the *Columbian Star:*

The primary function of THE UNITED STATES BAPTIST is to furnish to the American people a summary of important, contemporary events, presented in the light of the Baptist interpretation of the Christian faith. Its columns will contain the news of Baptist activities throughout the world; will give each month a brief study of significant trends in their relation to the ongoing of the Kingdom of God and at all times emphasize and courageously apply Baptist distinctive principles to the rapid, startling and tragic changes in the structure of modern civilization.

THE UNITED STATES BAPTIST adopts as its platform the American Baptist Bill of Rights as expressed in the Pronouncement on Religious Liberty, adopted unanimously by the Southern, the Northern and the National Baptist Conventions, representing Baptist churches whose membership exceeds ten millions.

THE UNITED STATES BAPTIST is a journal independent of denominational control though it exists only to serve the basic interest of all Baptist churches and agencies everywhere. This journal is not concerned with the trivial, the outmoded, or the academic. It will discuss only living issues and will do this courageously.

Mike Elliott

The New Year

What the new year upon which we have just entered will bring forth nobody knows. That it will bring many changes of great significance to the future of the world, events which will shape the course of history, is a foregone conclusion. Will these shifting tides carry us on toward the calm seas of peace and of greater good for all humanity, or will they be in the direction of a whirling maelstrom of further bloodshed and bitterness and race hatreds and a future of human despair? But, while we cannot gaze into any crystal which will reveal clearly or even in dim vision what untold happenings will occur during the coming year, there is one thing of which we can be absolutely certain. That is that greater opportunities for doing good, for helping the world toward a better understanding of Christianity and its deep meaning, will present themselves than in any previous period of the world's history. Opportunity with a capital O will knock at the door of every Christian in the land; yes, all over the world; at the door of every person who is anxious to render some service to mankind, to help make the world a better place in which to live, a sphere in which God's will and Christ's way will be followed more closely than it ever has been in the past. Christians should awake to the opportunities which lie before them in the coming days. This is a time, above all times perhaps in the world's history, when there is a call for Christian courage, a demand for Christians to put forth every possible effort to make known and to put into practice the message of "peace on earth, good will toward men"; to strive zealously, in season and out of season, to live lives which will say to the world in accents clear that "Christianity has the answer" to the world's woes and ills, to the problems and perplexities which face humanity today, and that Christ and Christ alone is "the way, the truth and the light." Christians of America, Christians of the world, seize your opportunities this year, seize every opportunity that presents itself in any form whatsoever, to help lead the world into God's way.

Hungry Europe

Many people in Europe are hungry now and many more will be hungry before the next harvest. We know this from reports of our government, from dispatches of reliable correspondents in Europe, and from letters coming from the few Baptist leaders who can still write. Many will die of outright starvation and many more will die of various diseases because of undernourishment. Some reports may overestimate the number, some may underestimate it, but it is certain that conditions are more serious than many Americans who seldom miss a meal realize.

The British are beginning to feel the pinch of hunger. Submarines have taken a heavy toll of shipping because it is difficult to convoy ships bearing food and other needed supplies. We must not let Britain go down for want of food. We call upon our government, no matter what the risk may be, to do all that is humanly possible to prevent Britain from being defeated by a hunger blockade.

The case of the occupied countries is different. They are out of the war and are helpless. They have money in the United States and idle ships in various parts of the world. They are willing to pay for food to be sent in their own ships, and are willing to entrust the distribution of such supplies to an American committee. This cannot be done unless the British are willing to relax the blockade. It is easy to understand why the British are reluctant to do this. They know that much of the suffering is due to the fact that the Germans have taken large quantities of food from the countries

they have overrun. The Germans should be required to pay for food taken before the British are asked to relax the blockade. And no more food should be taken. Judging by experience during the last war, it would seem to be possible for an American Commission to see that any promises Germany might make are carried out. Only small quantities of food would be sent at any time, and feeding would stop if the Germans did not play the game, and the facts would be made known to all the world. This may be the only way to prevent more food from being seized. There may be good reasons why some of the plans for feeding Europe are not feasible. Then let us have a better plan. We hope that help may not be withheld for political reasons, or out of personal animosity or jealousy, or for the sake of prestige.

Washington Religious Center

As the capital of the greatest, the most powerful nation in the world, the nation which is known throughout the world preeminently as a "Christian nation," Washington should also be an outstanding Christian capital. It should make its influence as a religious center felt, not only throughout the United States but to the four corners of the world. There should flash from it news of importance to the religious world, just as there go out daily over telegraph wires columns of material dealing with political and governmental developments and doings there. The Washington date line should become as frequent, as meaningful from the religious standpoint, as it is today from the news standpoint. In order to bring this to pass, there must be religious activity, a religious rebirth in the Nation's Capital. Today, as for years past, politics and governmental affairs, with diplomacy as a scintillating back foil, dominate the life of Washington, overshadowing every other form of activity there. Politics and government are talked everywhere, in office, shop and home. Religion as a topic of debate and conversation has been relegated to a secondary, if not even a lesser position in the Washington scene. This should be reversed. It must be reversed if the capital of our nation is to assume the position of influence and power which it should occupy in matters of religious concern, in matters of the deepest and most lasting significance to the permanent welfare of this nation and of the world. The guiding principle of our national legislation and governmental activity should be religious conviction, the Christian faith which inspired our fathers in the founding of this nation, in their determination to keep it a land of freedom and of religious liberty, and in making it a shining light for the rest of the world. In order that its influence may be felt, it should be a model city of Christianity, just as it is architecturally, so that other parts of the country will see the light set on Capital Hill and be guided thereby into brighter and better paths of Christian living. Washington should be a wide-sweeping beacon light for Christian life and liberty.

Dictatorship Around the Corner

It is not the "alarmist" approach to say that dictatorship in this country is inevitable unless some unusual and unforeseen event occurs in Europe soon.

Our generation will never again enjoy the liberties and high standards it now has regardless of the outcome of the present war. If Britain loses the United States will necessarily become the greatest military power on earth at a cost of at least 150 billion dollars. That means dictatorship. It means loss of liberty. It means taxes so high that living standards will be lowered.

If the British hold out a few more months, the United States will be in the war. The cost of a three or six year war is so great that dictatorship will follow. Liberty will be lost and standards of living will be lowered.

What will this dictatorship do to organized religion? No one can fully answer that question just now, but if Europe is an example the prospect is enough to awaken the dead. We do not mean those in graves; we mean the "dead" units of organized religion. Northern and Southern Baptists had better stop talking about differences and difficulties of cooperation and begin to talk about mutual interests. We speak loud and long about liberty and independence. We think we can stand against the trends of the times as individual churches or denominations. Such an attitude is that of the ostrich with his head in the sand. We had better begin to work together, stop all of this superficial talk, and forever shelve a lot of prejudice. If we plan together and work together, we may make some impact on the threats to our principles and our liberty. Otherwise there is little hope. United we stand—divided we fall.

Lord Lothian's Death

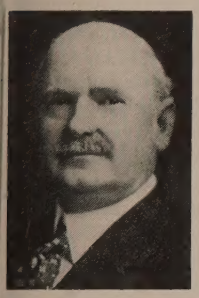
The loss of a great man, of a good man, is always to be regretted. The world is poorer as a result, for it needs every man who is contributing to its uplift and its betterment. Such a loss occurred in the recent death of Lord Lothian, British Ambassador to the United States. He had performed a remarkable service for his country, one which doubtless will redound to the general good of humanity. It will be difficult for Great Britain to find a man who can measure up to the standard of Lord Lothian. Not only is his death to be regretted. The unfortunate part is that it might have been prevented. Being a member of a church which declines usual medical treatment in case of illness, holding to the mental method of assisting recovery, he received no aid such as might, such as probably would have cured him quickly of the bodily ailment from which he was suffering. God can perform miracles, even in these days, just as in the days when Christ himself walked upon the earth; and He doubtless does perform such miracles. But God works through human agencies ordinarily; and He has taught man to make use of the remedies which He has provided in the world for healing the ailments and for carrying on the regular functions of life.

Vol. 3, No. 9 The United States Baptist January, 1941

U. S. Baptist Month . . . . .

NORTHERN BAPTISTS

By C. M. GALLUP



The general world disorder is bound to affect Baptist work as it affects everything else. The necessary restrictions on our work abroad, the changes in community, domestic and church life at home, the alteration of worship and preaching inevitably demanded to a certain extent, are not the only phases of the experience through which we shall be called upon to pass.

Must We Do More with Less?

We shall be expected to step-up all our work. The call to Northern Baptists, as to all church bodies, in addition to their normal activities, will include aid to our devastated Baptist communities in England, assistance to Baptist refugees in America, contribution to general world relief. We shall need to fill up the gaps caused in churches and missions in our home land by the operation of our draft law in its inroads upon our groups of younger men. We shall be expected to come to the rescue of our institutions of learning when their resources fail owing to the conditions into which the nation is fast entering. Social problems always attendant upon the approach of possible war and preparation for defense will require us, together with other denominations, to extend our activities in many secular directions. And, with all this, our churches will need to maintain their usual evangelistic, educational and missionary activities, while at the same time experiencing a most difficult budgetary situation — the need of doing more work with less money.

That Everlasting Money Question

The purse of the denomination has long been feeling the pinch. But it is quite probable that it will feel it more. Probably we all shall have to pay higher taxes next year. Many incomes will be reduced, especially those of the middle group from which most church and missionary support comes. Regular expenses will continue, and, in addition to above-mentioned demands extraordinary, will be the ever more insistent demand for lay-workers pensions and the replacements of maturing investments of our agencies at lower rates of income.

Such outlook gives Northern Baptist leaders great pause. Nevertheless, so urgent are the demands for extending rather than diminishing our work, that the Finance Committee has assented to the idea of a supplemental Budget, augmenting the regular Budget so as to include several of the proposed items of major advance. This step seems daring in view of all predicaments; and yet there may be sounder judgment here than at first appears.

The Philosophy of Christian Spending

Let us look at it this way. When merchants find their sales and profits dwindling, they often spend more money on salesmanship and advertising. When nations find their independence and safety imperilled, they spend abnormal sums on defense. Ergo—when Christian agencies find their work threatened, they should spend more on every worthwhile project. Of course this implies giving "until it hurts." But so does paying taxes to make good the damage caused by the wrong-doings of mankind constitute paying "until it hurts." Perhaps, if we had done more of the former in years gone by, we should now have to do less of the latter, now. Any way, if we do not maintain our Christian agencies, we shall soon be living on a lower level!

So, How Shall the Money Come?

Sacrificial giving of only a small percentage of that which we are paying for the sins of mankind will go a long way toward redeeming mankind; and our best proxy for that which we cannot do in person is a great fund to equip those who can do it. Our prophets and martyrs have known this a long time; when will all Christian people realize it?

The Midyear Meetings in Chicago

Most of our major agencies were represented at the conference in Chicago, held from December 1st to 5th. The General Council, for the first time, completed the discussion of its agenda in less than two sessions, including such items as the Program for the annual Northern Baptist Convention in Wichita; the campaign on behalf of our schools and colleges; lay workers pensions; the full establishment of the Council on Christian Social Progress; the future status of the Committee on Public Relations; Conscientious Objectors; World Relief; and the Convention Budget.

The Council on Finance and Promotion presented its reports, proposals and accounts of the country-wide church officers' conferences; and this meeting also progressed with facility and speed.

President Milligton delivered an excellent address, emphasizing five objectives he would like to see achieved: (1) A closer understanding between the General Council and the Council on Finance and Promotion. (2) Greater attention to the environment of children, in homes, communities and schools. (3) Promotion of religious work in localities where there is little religious opportunity. (4) Opposition to the commercialization of religious enterprises. (5) Better arrangements for the settlement of pastors.

Doing the Right Thing for Our Retired Secretaries

For well-considered reasons there are provisions for the retirement of denominational salaried officials at an age not later than 70. It is important also that opportunities for significant service should be found for those still vigorous and resourceful. Pensions alone cannot atone for discard. Experience and wisdom are assets. It has been gratifying that executives like Drs. Robbins, Lerrigo, Wright, Bowler, Cress, Myers, Kunkle, and others, now retired from long-term incumbencies, have been re-employed in other important areas of service. The testimonial dinners recently given by their Boards and other friends to these eminent servants of the denomination have been fine episodes, affording true appraisal and friendly realization of that which these careers really mean.

U. S. Baptist Month

SOUTHERN BAPTISTS

By WALTER M. GILMORE

Southern Baptists have just rounded out the best year, perhaps, in their history. This is true from many standpoints. Their last report showed the largest number of baptisms in any previous year—269,155. Their total gifts for all purposes will aggregate around $38,000,000, exceeding those of any other year. The receipts of the Executive Committee of the Southern Baptist Convention for Southwide objects alone approximate $2,000,000. Marked advance is seen in all the general organizations including the Sunday school, Woman's Missionary Union, Baptist Brotherhood, and Baptist Training Union. Practically all of our Baptist schools have larger enrollments than ever before at this time.

State Conventions

All of our State Conventions, with two exceptions, have been held. The Florida Convention will be held in Gainesville January 15-17, 1941, and the Virginia Convention meets in Danville February 25-27, 1941. According to the State papers, all these Conventions were well attended and a fine spirit of co-operation and progress was manifest in each. In some of the states the financial situation of our Baptist colleges has become quite acute. The Alabama Convention recommended the merging of Judson College of Marion with Howard College, Birmingham, after the current session. Judson is one of the very oldest institutions for the higher education of girls in all this country. A special committee was appointed by the Louisiana Convention to study the whole situation of the Baptist schools in that state and make recommendations to the next Convention. If Southern Baptists are wise, and we believe they are, they will continue to place major emphasis on their schools.

Southern Baptist Hour

At last, plans have been perfected by the special Radio Committee of the Southern Baptist Convention, Dr. Sam Lowe, Atlanta, chairman, whereby Southern Baptists will be on the air every Sunday afternoon during the first quarter of 1941. Dr. M. E. Dodd, Shreveport, La., will be the first speaker Sunday afternoon, January 5. His theme will be "Christ and Human Crises in 1941." Other preachers for the succeeding twelve Sunday afternoons will be: Drs. T. F. Adams, Richmond; John H. Buchanan, Birmingham; Ellis A. Fuller, Atlanta; W. W. Hamilton, New Orleans; John L. Hill, Nashville; T. L. Holcomb, Nashville; C. Oscar Johnson, St. Louis; A. J. Moncrief, Jr., Tampa; C. C. Morris, Ada; John R. Sampey, Louisville; George W. Truett, Dallas. "Christ" will be the center of the theme of each one of them. For exact hour and station consult your newspaper.

Southwide Training Union Conference

The fifth Southwide Training Union Conference was held in Memphis, Tenn., December 31, 1940-January 3, 1941, in the Municipal Auditorium, with large delegations for each of the eighteen states and District of Columbia in the Southern Baptist Convention. It was estimated that at least 16,000 attended one or more of the sessions of the Conference, which makes it by all odds the biggest meeting among Southern Baptists. The first of these conferences was held in Memphis December 31, 1929-January 2, 1930. Unusual interest was attached to this meeting because it marked the beginning of the celebration of the Sunday School Board's golden anniversary.

The general theme of the Conference was, "Following the Living Christ," and this will be the general theme of the Baptist Training Union throughout the year 1941. Among the multitude of speakers were such men as: Dr. Ellis A. Fuller, Atlanta; Dr. W. F. Powell, Nashville; Dr. Charles St. John, superintendent of the Bowery Mission, New York City; Dr. Luther Wesley Smith, Philadelphia; Dr. John L. Hill, Nashville; Dr. W. W. Hamilton, New Orleans; Dr. L. R. Scarborough, Fort Worth; Dr. G. S. Dobbins, Louisville. Secretary Jerry E. Lambdin, Nashville, who was responsible for the inspiring program, was general master of ceremonies.

Baptist Bible Institute

One of the newest features of the Baptist Bible Institute of New Orleans is the extension unit in Nashville, Tenn., where a twenty-week course will be given this spring and due credit given by the Bible Institute to those taking the courses of study. This unit of the Institute will be operated under a local board of managers and three pastors have been designated as teachers: Dr. E. B. Crain, Dr. Guard Green and Dr. L. G. Mosley. The school opened with seventeen students the middle of November. The purpose of this unit is to help pastors who have not had the opportunity of attending a theological seminary. Dr. E. O. Sellers, of the Bible Institute, visited the school the first of December to give general instructions as to the conduct of the school.

Baptist Student Union Conference

Under the direction of General Secretary Frank H. Leavell, Nashville, more than sixty Baptist Student Secretaries representing some 300 schools and 140,000 Baptist students touched by the Baptist Student Union organization, met in Nashville December 3-5 in what was considered one of the most significant conferences ever held by this group. Dr. Leavell launched this movement among Southern Baptists some nineteen years ago. It has grown by leaps and bounds and is now recognized as one of the most dynamic organizations among Southern Baptists. It is putting our Baptist work, with Christ at the center, on the campuses of our schools as nothing else has ever done.

STATE NEWS

WASHINGTON

By RALPH E. KNUDSEN, Seattle

Rev. and Mrs. Ralph M. Johnson have taken up the leadership of the First Baptist Church at Yakima. Mr. and Mrs. Johnson are well trained and qualified to meet the situation in this large and important field. We are happy to welcome Rev. Johnson, son of Dr. C. Oscar Johnson, to the Baptist family in Washington.

The student work at the University of Washington, under the leadership of Rev. Samuel Nelson, is becoming increasingly more effective. Several very interesting gatherings have been conducted during the early part of the fall semester. The young people have conducted two Sunday evening services in the sanctuary of the church. The attendance at all student functions is increasing. The University Baptist Church, of which Dr. Ralph E. Knudsen is pastor, provides rooms and equipment for the Roger Williams Club.

Many churches have enrolled in the Baptist Church School Advance. We are attempting to make Washington one hundred per cent.

The Washington Baptist Young People's Convention at its seventh annual session at Tacoma elected Miss Dorothy Martin

of Seattle, president; Rolland Farnsworth of Spokane, vice-president; Marguerite Dingee of Seattle, secretary, and Ernie Hogman of Puyallup, treasurer. Francis Fisher, the retiring president, has done a splendid piece of work during his presidency of the B. Y. P. U. Convention.

The program included a keynote address by Rev. Harold V. Jensen, First Baptist Church, Seattle, an address by Dr. Ralph E. Knudsen, University Baptist Church, Seattle, a Bible study by Dr. J. H. Pollard of Linfield College, and two great addresses of Dr. Luther Smith, executive secretary of the American Baptist Publication Society.

The Baptists of Ellensburg are happy in the coming of Rev. and Mrs. J. S. Greene to be their leaders.

News in Brief

Dr. J. F. Watson is the interim pastor for the month of November at the Darrington Baptist Church.

Renton Baptist Church, Rev. Cecil Wakelam, pastor, has voted to build a Sunday School unit.

Rev. L. A. Garrison has accepted a call to the Sumner church.

Rev. Bert Iddins is now pastor of the Pullman Baptist Church and is also responsible for student work at the State College.

Harry E. Toms has accepted a call to the Edmonds Baptist Church.

Rev. W. R. Anderson, pastor of the Ballard Baptist Church, Seattle, is promoting an intensive training program within his church.

Fernhill Baptist Church, Tacoma, Rev. M. C. Skaug, pastor, recently celebrated its fiftieth anniversary. Congratulations!

Rev. A. B. C. Nelson of Kettle Falls is challenging the entire community with an aggressive program. He is the only resident pastor in a growing community of five thousand people. This community is a new center created by the Coulee Dam project.

COLORADO

By CLARENCE W. KEMPER, Denver

First Church, Rocky Ford, John Ramsay, pastor, is registering church school attendance 30 per cent above last year. Evening church worship is attracting the largest attendance in the history of the church when the pastor is preaching on "Prophecy and the World Today."

Holly Church, Charles F. Thomas, pastor, is sharing in the Church School Advance with good results. Already better than 80 per cent of the missionary budget paid in, with many improvements being made on building and equipment. The B. Y. P. U. is a growing element.

City Park, Denver, Robert L. Ray, pastor, is now in the midst of one of the best "Schools of World Friendship," with average attendance running at 125. Morning worship attendance is record for the past two years. The Baptist Church School Advance is proving valuable.

First Church, Eaton, Lee B. Long, pastor, has just completed a five-day "preaching mission" under the general theme of "The Bible in This Uncertain World." This resulted in several conversions and other additions to our church. Brethren Gravett, Hodson, Decker, Bradford and White did the preaching.

Pear Park Church, A. L. Drake, pastor, reports fine results from the visit of Mrs. Edith F. Tiller, giving fine enthusiasm to the program of the Church School Advance. The church is happily returning to our Northern Baptist literature.

Flagler Church, W. J. Peterson, pastor, reports a meeting of two weeks with preaching done by E. L. Crane. The meetings faced the disadvantage of distracting interests of the election season, but good results reported. The parsonage has been improved, and new interest in evangelism is marked.

First Church, Palisade, N. D. Renn, pastor, recently experienced three weeks of evangelistic meetings conducted by Evangelist W. S. Dixon of Dallas, Texas, resulting in fine results in baptisms and membership by letters and restoration.

First Church, Olathe, C. S. Bourns, pastor, makes strides in receiving 68 additions to the church since June 15, while 52 have come by baptism. A new Sunday School building is being erected at a cost of $3,000 to care for the growing work.

Vona Church called an ordination council on November 12 to consider the advisability of the ordination of Geo. S. Thompson. Brethren E. W. Ferrin, I. D. McBain, W. J. Peterson and A. G. Bigelow participated in the examination and ordination which followed.

GEORGIA

By A. B. HAWKES, Thomaston

Rev. S. A. Cowan, founder and pastor of the Euclid Avenue Baptist Church, Atlanta, died October 31. For many years he was the Secretary of the Atlanta Baptist Ministers' Conference.

Over 400 students from 32 educational institutions in the state attended the 14th annual session of the Georgia Baptist Student Union. Sam Hurst, of Georgia Tech, succeeds Bob Norman, University of Georgia, as president.

Dr. L. R. Scarborough, president, Southwestern Baptist Theological Seminary, preached in meetings November 3-10 at First Church, Valdosta; Dr. T. Baron Gibson, pastor.

At the 119th annual session of the Georgia Baptist Convention held in Macon November 12-14, officers re-elected are: Dr. Ellis A. Fuller, president, Dr. B. D. Ragsdale, secretary (for the 46th successive year), and Rev. Spencer B. King, treasurer. Four vice-presidents elected are: M. S. Shivers, Rev. D. M. Smith, Rev. G. F. Tyner, and Rev. W. L. Moore.

Gifts by Georgia Baptists for the first ten months of 1940 total $511,977.84, a gain of $103,479.95 over the corresponding period last year. The Convention approved the 1941 budget totaling $234,366.67 and approved an endowment campaign with a goal of $5,000,000, of which Mercer University is scheduled to receive $3,600,000, Bessie Tift College $600,000, Shorter College $400,000, and Brewton-Parker and Norman Junior College $200,000 each.

Dr. George W. Truett will preach in meetings April 13-27, 1941, at First Church, Atlanta; Dr. Ellis A. Fuller, pastor.

VERMONT

By ADDISON B. LORIMER, Bellows Falls

Conferences of church officers were held at three points: Brattleboro, November 7th; Bennington, November 8th; and Burlington, November 11th. Group conferences, a supper, and panel discussions were features in all. Dr. Earl Adams guided the discussions and made his own wise contributions. It is hoped that his first visit to Vermont is not his last, but often repeated. Seventy-three of the 79 functioning churches in the state had delegates at one of the conferences, many churches sending full quotas. Attendance reached 123 at Brattleboro, 100 at Bennington, and 232 at Burlington. Great interest centers now in local church convocations patterned after these central gatherings. In these, the pastor as leader, conference delegates and guest speakers are on the panel. Fifty churches have already held or arranged for such a convocation.

The Church School Advance program is advancing. Fifty-three schools are already enrolled, and more are expected. The State Secretary, Rev. Homer C. Bryant, is an indefatigable promoter.

Rev. Hilda L. Ives, President of the

New England Town and County Commission, conducted a Preaching Mission in the larger parish formed by her and bearing her name. The churches of Lyndonville, Sutton, and Sheffield are included. The pastor, Rev. George E. Jacques, and his assistant, Rev. Idalee Woodson, are doing fruitful work as evidenced by the baptism of three at Sutton, and by four Vacation Schools last summer.

Three names were recently added to the Speakers' Bureau on Home Missions: Miss Thelma Jolivette, Rutland, on "Our Colored Schools"; Mrs. T. P. Warfield, St. Albans, on "Baconne College"; and Mrs. Addison B. Lorimer, Bellows Falls, on "A Glimpse of Life in New York's East Side."

Rev. Philetus H. McDowell, for fifteen years pastor at Glen Falls, N. Y., and earlier at Melrose, Mass., is serving as interim pastor at Charlotte, of the Federated Church, during Rev. Raymond A. Hill's year's leave of absence for study at Columbia University. Rev. F. A. Kinney, of North Danville, recently received two new members by baptism, and three by letter. Rev. Clark Whistler, a 1940 Andover-Newton graduate, was impressively installed as pastor at West Brattleboro, October 27th.

In Vacation Church Schools, our Baptist churches have reached this year their highest record. Fifty-three Vacation Schools were held, a larger number by seven than last year. Four outside volunteer workers were Edgar Erb of Colgate-Rochester Divinity School; Miss Matilda Utecht, formerly of Baptist Missionary Training School, Chicago; Miss Ann Samworth, a 1940 graduate of Baptist Institute, Philadelphia; and Willard Norton, graduate of the University of Vermont and a teacher in the Chester High School.

SOUTHERN BAPTIST HOME MISSION NEWS

Dr. Roland Q. Leavell, superintendent of evangelism, Home Mission Board, recently spent two weeks in Canada promoting evangelism in the provinces of Ontario and Quebec.

* * *

The preparatory study book for the March Week of Prayer for Home Missions, *The Trail of Seed* by Una Roberts Lawrence, is now being printed by the Home Mission Board.

The circulation of Southern Baptist Home Missions for December reached an all-time high of 44,646.

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The 1941 budget of the Home Mission Board approved recently in the annual meeting is $530,000, an increase of $17,000 over the 1940 budget.

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A dinner in honor of Dr. B. D. Gray, for twenty-five years executive secretary of the Home Mission Board, was given by the Board in its recent annual session.

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A new chapel at Caibarien, Cuba, built by the Home Mission Board with income from the Bottoms Trust Fund, was recently dedicated.

* * *

Dr. Ellis A. Fuller was re-elected president of the Home Mission Board for the twelfth consecutive year at the Board's recent annual meeting.

* * *

The Home Mission Board's 1941 budget of $530,000 includes $302,000 for mission work and operating expenses.

CITY MISSION PROGRAM PROPOSED AT ANNUAL MEETING

Inauguration by the Home Mission Board of a city mission program which will ultimately include the major cities of the South was contemplated in action taken at the annual meeting in Atlanta, November 7. Following discussion of the possibility of such a movement in which Dr. Ellis A. Fuller, re-elected president, said that "we can Christianize our churches by missionizing our cities," Dr. J. D. Grey of New Orleans moved that such a program "be projected as soon as funds are available." Dr. J. B. Lawrence, executive secretary-treasurer, said that Baptists in Houston, New Orleans, and Birmingham were "ready to cooperate with the Home Mission Board" in this new plan which, he intimated, would probably be undertaken during the year in at least one city as an experiment. He said that under the plan the Home Mission Board would employ a missionary in each city and the Baptists of the city would furnish volunteer workers, rent suitable buildings, and take care of operating expenses. A new 1941 budget of $530,000 adopted at the meeting includes $302,000 for mission work and operating expenses with the balance, $228,000, being appropriated for interest and debts.

UNIVERSITY CHURCH MINNEAPOLIS

On Friday evening, November 8th, the University Baptist Church of Minneapolis celebrated its 90th anniversary and the completion of the payment of its $50,000 mortgage indebtedness. Greetings were given or read by representatives of the denominational societies who cooperated in the payment of the mortgage and in the erection of the beautiful Gothic church which serves as a religious center for the Baptist students on the campus of the University of Minnesota.

Professor Lloyd M. Short, chairman of the building-fund committee, presided at the service. The highlights of the church's history from 1850 to 1940 were given by Mr. Ernest Fagenstrom, Miss Mary Shepardson and Rev. E. H. Rasmussen. Mrs. Matilda Wilkin, who has been a member of the church for seventy years, gave the closing prayer. Rev. George C. Fetter, present pastor of the church, spoke on "The Road Ahead." The University church is the oldest Baptist Church in Minneapolis.

APPRAISING FALL CONFERENCES

By M. E. McINTOSH

The final meeting in a series of 130 Fall Conferences for Northern Baptist Church Officers was held in Youngstown, Ohio, on December 11. Long before the series was concluded, it was observed that people were inclined to make their comparisons between the Fall Conferences and the Convocations of last year. It is not necessary to pass upon the relative value of the two types of meeting in order to reach the conclusion that the Fall Conferences have, to an unusual degree, stirred local church discussion of denominational affairs.

In some areas the proportion of churches represented was disappointing, the reasons for non-participation ranging from indifference to epidemic flu and the state of the weather. It is to be noted that, in some sections where the weather was very bad and the delegates had to travel long distances, the conferences were particularly good. Where there was criticism it was most frequently directed at the afternoon group meetings, which were of varying interest, depending largely upon the ability of delegates to leave their work during the afternoon. Naturally, there were differences of opinion regarding the questions proposed for discussion. In the main, however, there was a definite tendency to focus attention upon really vital things.

NEWS DIGEST . . . By William Park

Crozer Seminary and the Home Mission Society of the Northern Baptist Convention cooperated in a very fine conference on evangelism held in the Crozer buildings. President Franklin praised the Home Mission Society as "our evangelizing agency," and added that "Crozer men remain a constant force for winning and enlisting all sorts and conditions of men for Christ." Among those appearing on the program were Dr. A. C. Thomas, Fall River, Mass.; Dr. A. L. Murray and Dr. A. C. Baldwin of Pennsylvania and Dr. W. E. Woodbury of New York.

The First Church, Berkeley, Calif., Dr. U. S. Mitchell, pastor, is celebrating its golden anniversary. Dr. Mitchell has prepared the history of the church—"Fifty Golden Years" which tells the story of these inspiring years.

The Virginia Methodist Conference takes a very definite stand on the matter of pastors' salaries, adopting a resolution that an unmarried man must receive not less than $1,000 and house and a married man not less than $1,400 and house.

Week Day Religious Education is forging forward in Pittsburgh. More than 7,000 high school pupils have enrolled for classes in religion, including Catholics and Jews.

One Way To Treat a State Secretary is the way West Virginia Baptists did at their recent convention. Dr. A. S. Kelly, retiring after 28 years of faithful service, was presented with a purse of $900.

Dr. Edward Shillito of London in the Christian Century reported that up to October 27 in the diocese of the Bishop of London 32 churches had been destroyed and 47 others seriously damaged. These were all churches of the Church of England. Dr. J. C. Carlile, reporting in the *Watchman-Examiner,* states that 20 Baptist buildings had been wrecked, 160 churches or missions of different denominations destroyed, 23 hospitals bombed and 89 bombs dropped in Barnardo's Home for Children.

Britain Requires of All Mission Societies carrying on work in India or Burma a declaration "recognizing that all due obedience and respect should be given by its members to the lawfully constituted government and . . . that its influence should be exerted in loyal co-operation with the government."

The October Number of The Christian Review, published by the Eastern Baptist Theological Seminary, emphasizes the work of the layman. Among the articles you will find such subjects as: "The Layman in the State Convention," "The Layman and Doctrinal Questions," "The Layman and the Sunday School," and "The Education of the Layman." The story of the Moravians is told by Mrs. Mary S. DeBlois and Dr. Harris writes on "The Minister's Use of Leisure."

The English Methodist Church is leading in a mass movement toward the church in Western and Southwestern China which has brought more than 25,000 into the Methodist churches. West China, with more than 30 million people, offered a very great opportunity for Christian mission work.

Many Northern Baptists Know Rev. Earle D. Sims and will be grieved to know that he has suffered a heart attack but will be glad to know that he is recovering and expects to take up his work of invigorating churches.

More Than 1,000 Lutheran Men and Women have found jobs in recent months through the Lutheran Business Men's Club of Cleveland. Forty Lutheran churches are affiliated with this service organization.

Someone Remarked the Other Day that if the government would pay more attention to major crime violation and the un-American organizations in this country and less attention to small school children of the Jehovah's Witnesses it would do a greater amount of good.

The National Council of the W.M.C.A. met recently in Pittsburgh. This is the policy-making body.

It Is Not Very Exciting News when a Japanese becomes an American citizen, but it is news when Dr. W. M. Vories, founder of the Omi Brotherhood, at Omi-Hachiman, Japan, becomes a naturalized Japanese citizen. He and Mrs. Vories have become ceremonially members of the Hitotsuyanagi household. These ceremonies took place at the Yahata shrine in Shiga prefecture.

Dr. J. Stanley Durkee Has Resigned as minister of the Plymouth Church of the Pilgrims, Brooklyn, N. Y. During the past ten years more than 1,000 members were added to this down-town city church. This is the church made famous by such preachers as Henry Ward Beecher, Newell Dwight Hillis and Lyman Abbott.

Three Churches Have Just Celebrated Anniversaries of 100 years or more. The First Church of Gardner, Mass., observed its 110th and the First Church, Dubuque, Ia., celebrated its centennial. Not many churches west of the Mississippi have this privilege. The other church to celebrate its centennial was the Middletown, N. Y., First Church. Among the speakers were Dr. W. H. Rogers, Dr. Harry Emerson Fosdick, Dr. Ray E. Williamson and Dr. Jesse R. Wilson.

Omaha, Nebr., Will Soon Have Pastors for all its churches, having had four of its eight without pastors for some time. Dr. A. J. Harms of the First Church, Eugene, Ore., goes to the First; Rev. Selby Swift of the Immanuel Church, Syracuse, N. Y., to the Benson Church; Rev. C. L. Cull of the First Church, Torrington, Wyo., becomes pastor of Trinity, and Parkside has Rev. L. R. Londagin, a student, as supply pastor.

Maryland Baptists Have Taken a Step in a new direction At its state meeting in Baltimore a committee on public relations was set up to keep them informed on "proposed national or state legislation that will affect Baptists."

The Missionary Society of the Church of England in Canada has announced that it will withdraw its missionaries from Japan next April and that all its properties will be transferred to the Mid-Japan diocese.

Pastor J. Howard Williams of the First Church, Amarillo, Tex., reports a very fine year with 503 additions, 189 being by baptism. During the year the Sunday School averaged 1,748 and the B.T.U., 700; $20,000 was given for missions and $76,000 for all causes.

Rev. G. Merrill Lenox, who goes from the Judson Memorial Church, Minneapolis, to the M. and M. Board in New York as associate secretary, reports that in the twin cities of Minnesota representatives of Protestant, Catholic and Jewish clergy have arranged for a series of meetings with the Minneapolis Central Labor Union, looking toward a better understanding between the church and labor. The first of these meetings has been held with encouraging results.

The Baptist Temple, Philadelphia, under the leadership of Dr. Daniel A. Poling, is launching a new enterprise. They are erecting the Conwell Memorial Church of the Baptist Temple in Northwest Philadelphia. An associate pastor of the Temple will be pastor. The Temple is also erecting another church building in the Mayfair district, and another associate pastor will direct this work. Both these buildings will cost about $30,000. These will be units of the Temple—not missions. There will be "one membership; one treasury; one board of deacons and only one board of trustees."

Both Northern and Southern Baptist Mission Boards have declined to withdraw their missionaries from the Orient.

North Carolina Has the Unique Law that "all persons who shall deny the being of Almighty God shall be disqualified to hold public office."

Dr. Jesse R. Wilson, who has represented the American Baptist Foreign Mission Society on the Pacific coast, has succeeded Dr. P. H. J. Lerrigo as the home secretary of this great foreign mission society. Dr. Wilson has been leading in a series of officers' conferences in the middle west.

The Baptist Messenger of Oklahoma City is happy to announce that the great First Church of that city has an item of $2,000 in its $65,000 budget to send the Messenger to every home in the church. This is the third year that this has been done.

Germany Is Becoming a Catholic Country. More than half the population is now reported to be Catholic.

The Baptist Church School Advance of the Northern Convention is making rapid progress. More than 2,500 schools have enrolled and the number is growing each week. This great movement to "Reach—Win—Teach—Enlist and Train for Christ" has captured the interest and enthusiasm of thousands of Northern Baptists.

The Third "University of Life" Program in the First Church, Seattle, Wash., has been launched by Pastor Harold Jensen. Baron McLean, associate pastor, is the dean.

News from the Mission Fields Tells Us that the Mission Training School, Bapatla, South India, turned away many more students than it could receive. And Rev. W. R. Hutton, of Nowgong, Assam, reports more than 1,000 Mikirs baptized.

THE BAPTIST CHURCHES OF HUNTINGTON, WEST VA., have just concluded a very profitable series of simultaneous revival meetings. Among the evangelists were the Taylor brothers, Dr. E. F. Estes of Louisville and Evangelist William S. Dixon of Texas.

REV. FRED BALDUS OF THE FIRST CHURCH, WAUKEGAN, ILL., has announced that the Brougher evangelistic party will be with them in a series of revival meetings. Rev. Baldus was elected president of the Illinois Ministers' Convention at its recent session.

THE THIRD CHURCH, ST. LOUIS, DR. C. O. JOHNSON, PASTOR, was host to the Missouri state convention; 1,442 registered as delegates or visitors. Missouri has 83 associations, 1,718 churches and 277,305 members. There were reported for the year 12,445 baptisms, $399,831 given to missions, and $1,941,080 raised for home expenses.

TWO MEN RECEIVE PROMOTIONS—Rev. R. Donald Williamson of the Field Staff of the Council on Finance and Promotion has succeeded Dr. Edward C. Kunkle, Baptist Director of Promotion for New York City. Dr. Isaac Higgenbotham, Director of Promotion for Massachusetts, has been elected as General Secretary of the Massachusetts to succeed Dr. Hugh A. Heath. Both Dr. Kunkle and Dr. Heath retired because of the age limits.

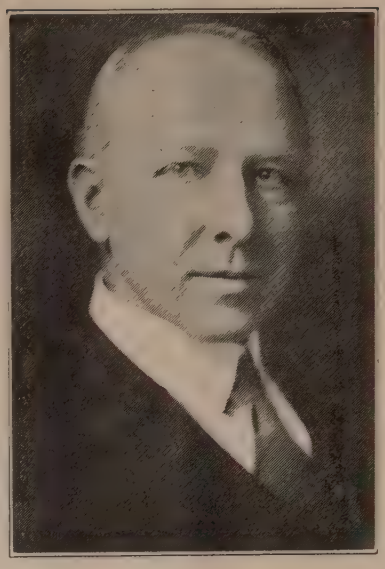
REV. RALPH M. JOHNSON, a recent graduate of Colgate-Rochester Seminary, has been called to the First Church, Yakima, Wash.

DR. ELBERT E. GATES, EXECUTIVE SECRETARY for the Connecticut Baptist Convention, is retiring because of the age limit. Rev. Herbert E. Hinton, Director of Promotion, has resigned, so the Board of Managers may have a free hand in uniting these two offices.

LONG TERMS OF SERVICE! We have several very remarkable ones to report this month. Dr. George W. Truett has just celebrated his 43rd anniversary as pastor of the First Church, Dallas, Tex. . . . Rev. Wm. J. Reid and his organist, Stephen H. Leyshon, began their work on the same Sunday in 1900 with the First United Presbyterian Church, Pittsburgh, Pa. Rev. Reid's father had served this same church for 40 years before the son became pastor. . . . And Rev. W. K. Geese celebrated his 40th anniversary with the Spring Hill Evangelical Protestant Church, Pittsburgh.

Others are Dr. R. H. Williams, beginning his 14th year with the First Church, Greensburg, Pa. . . . Rev. Arthur S. Cole, resigned the First Church, Kingston, N. Y., after 29 years pastor and retiring after 45 years in the active ministry. This year he was awarded by the Boy Scouts of America the Silver Beaver for distinguished service to boyhood. Then Rev. G. Merrill Lenox is closing 10 years with the Judson Memorial Church, Minneapolis, and goes with the M. and M. Board of the Northern Convention as associate secretary. Rev. F. G. Codd has been with the Calvary Church, Davenport, Iowa, for 15 years, and Dr. Robert T. Craig has resigned as pastor of the Summit Avenue Church, Jersey City, N. J., after spending 26 years in two pastorates.

ASSOCIATE EDITOR



Henry Lee Sweinhart, Associate Editor of THE UNITED STATES BAPTIST, is the editor of the Washington Foreign News Service and a former president of the National Press Club. He is a member of the First Baptist Church.

NOTICE

Subscribers can help by notifying us about changes in address at least two weeks in advance. It may be that some errors will occur in connection with the setting up of offices in Washington. Prompt notification of such errors will be appreciated.

A TRULY CHRISTIAN HOME

The many friends who made possible the physical changes in Chung Mei, Baptist orphanage for Chinese boys, will welcome the news that the beautiful environment of the new Chung Mei Home in El Cerrito, California, has not overshadowed the spiritual elements that have made Chung Mei a Christian home in very truth.

Every morning there is held in the home a brief worship service. Every Sunday morning the truck and bus convey the boys to Sunday School at the First Baptist Church of Berkeley. An inspirational vesper service is held in the home every Sunday evening. The number of yearly baptisms averages about twelve. On Easter Sunday, 1940, twenty boys who live in the home were baptized.

The Wisconsin Avenue Church in Washington, D. C., is engaging in a campaign to pay off this year its church indebtedness. The successful effort this past year assures the success of this effort.

DEATHS

Jesus said: "I go to prepare a place for you. . . . I will come again and receive you unto myself." During recent dates he has called Rev. Jesse Paul Essex, retired, Winchester, Va. . . . Mrs. E. C Dargan, 89, Cambridge, Mass., widow of the late Dr. Edwin C. Dargan, 10 years editorial secretary of the Baptist Sunday School Board and president of the Southern Convention. . . . Miss Carrie Shurtleff, Hasseltine House, Newton Center, Mass., who was for 16 years a missionary in West China. . . .

And R. G. Mood, McKinney, Tex., son of the founder of Southwestern University and J. W. Neal, Houston, Tex., wealthy and generous Texas Baptist leader. . . . Dr. James Parker, Jersey City, N. Y., pastor of the Second United Presbyterian church, Jersey City, for 48 years. . . . Rev. George W. Johnson, 72, Cincinnati, a faithful Baptist minister for 40 years. . . .

Also Dr. Robert Laird, 70, Toronto, treasurer of the United Church since its organization. . . . Mr. Beresford, discoverer and editor of "Parson Woodforde's Diaries," and Dr. Kate Platt, both of London and killed by "enemy action." . . . Rev. Clair E. Ames, 66, Minneapolis, church editor of the *Minneapolis Journal*. . . . Rev. Thomas E. Cullen, pastor of the Catholic Church of St. Stephen, Minneapolis, since 1901. . . .

Also Rev. George W. Johnson, Batavia, Ohio, retired, for many years pastor in Ohio, Missouri and Michigan. . . . Rev. Samuel L. Brown, Port Townsend, Wash., faithful pastor for many years. . . . Dr. William C. Bartol, 93, who served for 56 years as a member of the Bucknell University faculty and at the time of his death was professor emeritus of mathematics and astronomy. . . . Dr. Joseph W. Crawford, 68, Adams, Mass., a pioneer in the X-ray and radium field and very prominent medical authority and active member of the First Baptist church, Adams, Mass. . . .

The Wilson Avenue Church, Colmar Manor, Md., has a Sunday School whose enrollment exceeds by 60 per cent the membership of the church. No other church of the Convention, considering its possibilities and opportunities, has made, under the pastoral leadership of Rev. C. H. Rickman, greater progress.

MENTION
The United States Baptist
When Answering
Advertisements

The Call of the Chaplaincy

RUFUS W. WEAVER, LL.D., *Chairman*
General Committee on Army and Navy Chaplains

THE establishing of the selective service and the bringing into the army of hundreds of thousands of our American youth centers the interest of every community throughout this land upon the spiritual ministry of the chaplains in the army and the navy.

It is the recognized duty of the Federal Government to compensate as far as possible for the losses which the trainee sustains by giving his services to the national defense. Among the greatest, if not the very greatest, is the deprivation of the religious privileges he has enjoyed in civil life. The chaplains are called to make under military restrictions the best possible provision for this loss.

The evangelical bodies of this country do not realize the consequences of the dislocation that is taking place. There are approximately 21,000,000 young men in the United States, between the ages of eighteen and thirty-five. Two million of these have been given training in the CCC camps during the past five years, and probably another two million will be in these camps in the next five years. The Federal Government will call into military service between now and 1945 approximately five million young men, twenty-one to thirty-five years of age. This does not include hundreds of thousands of other young men in the industrial centers who also are deprived of the religious opportunities incident to normal civilian life. It is a conservative statement that one-half of America's young manhood will, during the emergency, be uprooted and transplanted into a form of living in which they will be so regimented that the normal processes, by which Christian habits and character are made, will be denied them.

One for 1,200 Men

The Federal Government is undertaking to furnish one chaplain for every 1,200 men in the army. The responsibility for the religious guidance and training of these millions of uprooted young Americans rests solely upon the chaplains. Civilian Christian agencies, such as camp pastors and the Y.M.C.A., will not be allowed in the new camps which are being set up, the majority of these being in the South. No religious services, under the direction of civilian ministers of the Gospel, can be conducted within the military area except by the consent and invitation of the senior chaplain of the camp.

The War Department has designated three channels through which the religious bodies of the country may co-operate with the chaplains. One is Bishop O'Hara, the official head of the vicariate set up by the Roman Catholic Church, which includes all Roman Catholic priests, commissioned by the War or Navy Departments. The second is the Jewish Welfare Board, and the third is the General Committee on Army and Navy Chaplains, the agency which since 1919 has furnished the required ecclesiastical endorsement of Protestant ministers desiring to become chaplains. The General Committee has in its membership representatives from thirty-one denominations. An enlargement of the functions of the General Committee seems to be inescapable, if the evangelical bodies are to do their rightful part in serving the spiritual needs of the young men now being called into the service of their country. Action cannot be delayed. The greatest wisdom is needed in conducting the necessary reorganization of the General Committee on Army and Navy Chaplains.

One Step Taken

One step has been taken. Dr. Paul D. Moody, the youngest son of Dwight L. Moody, has been chosen as liaison between the General Committee and the chaplains in the service. No wiser choice could have been made. He served as the associate of Bishop Brent in France during the World War, and was for a while the official head of the Chaplains of the A.E.F. He will visit the camps to confer with the chaplains, and he has been requested by the General Committee to meet with the pastors and leading laymen in the town or city nearest the camp, for the purpose of working out a plan of co-operation between them and the chaplains of the camp.

The problem of relating the home mission agencies, so as to reduce denominational competition to a minimum, is receiving serious consideration. A conference of all Protestant Home Mission Societies and Boards has been called to meet in New York City on January 9, 1941.

The chaplains are called up from the Chaplains' Reserve Corps to serve for one year. A spokesman for the Chief of Chaplains has expressed the opinion that during the five-year period 4,000 chaplains will be needed, 3,000 of whom will be Protestant ministers. Hundreds of applicants have already been rejected, because they cannot meet the educational requirements. A graduate of an accredited college, three years of training in a standard theological seminary, three years of successful pastoral experience are the basic requirements made by the Government, and these apply only to ministers between the ages of twenty-three and forty-two.

The Government is enforcing its claim upon 5,000,000 young men. The CCC and the new industrial plants will employ as many more during the five-year period. The opportunity to minister to these, whose interest or lack of interest in religion will in large measure determine the future of our evangelical faith in America, is entrusted to the chaplains that the Government appoints. American Christianity has never faced a situation like this.

Chaplains, inspired by a solicitude for souls, possessing a Christian manliness that commands unqualified respect, endowed with mental power, moral strength and spiritual insight, ministers of God who preach Christ crucified and who live the crucified life, are needed. This is the call of the chaplaincy in 1941.

The Antidote for a Sin-Poisoned World

That this old world in which we live is sick, deathly sick, it is quite apparent. On every hand there is abundant and ever-increasing evidence, especially in these fearfully perilous times through which we are now passing. What is the cause and what is the cure?

More than 2,600 years ago the prophet Isaiah saw a time when "The earth shall reel to and fro like a drunkard" (Isa. 24:20). And again he said, "They are drunken, but not with wine; they stagger, but not with strong drink" (Isa. 29:9). Was he looking forward to our day? The description fits.

To be sure, wine and strong drink have done and are still doing their deadly work in the world, being major contributing factors to our present serious situation, but they are not the only ones. Note those listed in the picture above, and there are many others not listed. When we think of our world imbibing freely of these various poisonous concoctions we are not surprised that it is drunk and beastly sick.

The problem is to find the remedy. "Is there no balm in Gilead? Is there no physician near?" Fortunately, yes! There is an antidote for the poison of sin and consequent death. It is the blood of Jesus Christ, which cleanses from all sin. "The Great Physician now is near, the sympathizing Jesus." He alone can cure the world of its sin and sorrow. The Prince of Peace alone reigning in the hearts of men and nations can establish permanent peace and goodwill on the earth. But he must have undisputed sway and undivided loyalty in the lives of men everywhere. It is our mission as individuals and as a church to make Christ known as the King of Kings and Lord of Lords in all the earth wherever man is found. What a task is ours!

"Tolerance Tested"

By FRANCIS W. TRIMMER, Groton, N. Y.

AN Associated Press dispatch dated July 10, 1934, read as follows:

"With Tompkins County as its laboratory, the New York State Temporary Relief Administration will begin in the near future one of the most ambitious experiments in welfare work ever undertaken by a government agency—the development of a model county."

The state and county together agreed to pour into the project hundreds of thousands of dollars, resulting in the improvement of roads, schools, recreational facilities and homesteads. It was to be a "cooperative venture for the vast benefit of the county as a whole." The Federal Department of Agriculture expressed the hope that other counties would emulate the experiment.

One aspect of the proposed plan had to do with the churches. It was hoped that: "Churches might be located in convenient centers in which adherents of all faiths may worship." To many of us, this phase of the program seemed least needed of all, for already there were a sufficient number of churches. And the spirit of understanding and tolerance was so prevalent that all faiths could worship in them.

One wonders whether any other section of our state has done more to develop a spirit of tolerance and understanding between various religious groups.

In 1936 a new group came into this area—the Jehovah's Witnesses. They began buying up the farms of some of our people. They renovated the farm buildings, painting them white and trimming them in green. Things went along for several years and no one paid much attention to what was going on there. Then when war broke out in Europe last year the people through here began to take note. They started to suspicion the Jehovah's Witnesses. They had built a magnificent, oversized barn, and folk wondered if that were not intended to serve as a hangar for the Nazi air force. They had installed large oil tanks on the premises, and people wondered if they were not designed to serve the purpose of war. And all the while the natives here were becoming more and more riled over the fact that they would not salute the flag. One night several hundred citizens drove over to the Kingdom Farm determined to raise a flag and compel allegiance to it. Before any violence broke out the police were called in. The crowd dispersed.

Rumors spread so fast, all of which evidenced suspect that the group might be a fifth column in our midst, that Sheriff Adams felt constrained to make a thorough investigation. His report stated that "the rumors have been thoroughly investigated by law enforcement officers and are definitely known to be unfounded." He added further in talking to a friend of mine that the best thing for the citizens to do was to keep calm about the whole matter. There was no reason for fear, he affirmed.

Some of us ministers pointed out from our pulpits that far from this group being in league with the Nazis, they had proven one of the worst thorns in Hitler's flesh. Between 6,000 and 7,000 of them are now in German concentration camps. They have suffered indescribable persecution at the hands of the storm troopers.

If they fought against Hitlerism so strongly in Germany, it is unreasonable to expect that they would secretly support him in this country. On the contrary, in all the literature which they circulate, Nazism, Fascism and Communism are being vehemently attacked.

As a possible menace to our nation in these hours of crists, I am not concerned about the Jehovah's Witnesses. I do not regard them as a fifth-column threat. What does concern me, however, is some of the religious propaganda which they are circulating through this area. Not only layfolk, but clergymen as well, are finding their religious tolerance severely tested.

Undermining Religious Institutions

We find our tolerance tested because of what seem to us to be unfair attacks on our religious institutions. Both the Catholic and Protestant groups are said to be in league with the devil. The Pope is, of course, often spoken of as the Anti-Christ; pastors, priests and laymen are working hand in hand with Satan. Judge Rutherford, in writing about the churches, said:

"Satan has tried to counterfeit every part of Jehovah's plan; so he organized a religious system in the earth which is iniquitous, and is known as the Mystery of Iniquity."

So the Christian Church across the world—that institution which has brought a ministry of faith, education, healing, love—in fact has labored tirelessly and sacrificially for centuries to lift the level of life and bring in a day of brotherhood, is a mystery of iniquity. I resent that kind of an attack on the church of God and confess that it tests my tolerance.

Ministers Rob the People

Some of us find our tolerance tested also because of the accusations which are being made that the clergy are parasites on society; that we are, as it were, leeches which are sucking the very life blood out of people. In Judge Rutherford's late book entitled "Religion," he writes:

"Let the people be reminded that r ligion is a snare and a racket, originati with the Devil, the leader of the demor and forced upon the people by the d mons: the snare of the Devil, in which catch the people, and *the racket of t religious leaders to rob the people.*"

I pride myself on being tolerant with a people but I frankly confess that my to erance was severely tested when I rea that. So, we are robbing the people?

A graduate student at Cornell Unive sity recently made a sociological survey c the churches in an adjoining county to u He found that five ministers received a average total salary of $405. Eleven min isters received an average total salary c $738. Ten ministers received an averag total salary of $1,140. The average salar for twenty-six pastors was $829. Certainl men who will serve God on such a smal income could have no other motive bu to serve their brother men. I cannot se how they could be said to "rob the people."

In contrast to that, Judge Rutherfor himself would seem to live in the lap o affluence. On his visits to the Kingdon Farm here, he is seen driving through th countryside in a large limousine, accom panied by a chauffeur. In San Diego Calif., his organization has built a mag nificent $75,000 Spanish home, ostensibly to be used by King David, Isaac, Samuel and others when they return to earth most any day now. The Judge has landscaped the grounds with date and palm trees "so," he says, "these princes of the universe will feel at home." Meanwhile, however, he and his family will occupy the place and enjoy its luxury. As a background against which to place this picture of affluence stand the shadowy forms of 44,000 full and part-time workers, employed by the movement, who are said to be paid the exorbitant wage of $10 per month. It would seem to me that the wrong religious leaders are being accused of robbing the people.

Accused of Supporting War

The point at which our tolerance is tested almost to the breaking is in the accusation of the Jehovah's Witnesses that we Christian ministers and lay-folk are giving our blessing to war. In their own language, they put it this way:

"They have advocated and sanctified war, turned their church edifices into recruiting stations, acted as recruiting officers for pay, and preached men into the trenches to suffer and die."

A hurried glance back across history compels us to admit that in the past there may have been more truth in this accusa-

tion than we care to admit. But in this present hour the accusation is cruelly unfair. The same message of peace and goodwill which my colleagues through here were preaching before this present crisis, they are courageously preaching now. The same determination on the part of our Christian laymen to stand by the ideals of brotherhood—cost what it will—which I saw manifest at the beginning of my ministry five years ago, I see now, too. Far from the Christian Church "advocating and sanctifying war," it is the strongest force I can see anywhere on the planet making for the brotherhood of men. To be falsely accused on this issue, especially in days like this, is enough to test any person's tolerance.

Tolerant Still

One of the cornerstones of our national life is freedom of worship. We hold sacred the ideal which allows to every man the opportunity to carry on his religious life in his own way. As a Baptist, I am especially concerned to preserve inviolate man's freedom of conscience. Any evidence whatever of intolerance is a contradiction of the religious idealism we cherish. And so may God grant to the American people the magnanimity to treat this sect with a breadth of understanding. But, if we folk of this area are typical, it is obvious enough that before this present crisis is over the tolerance of Christian people will be most severely tested.

A Good System

Many people miserably fail in life for lack of system in their work. They may wear themselves out and yet accomplish little or nothing. Many a man or firm has gone into bankruptcy because of their loose, slipshod methods in business. The same principle holds in reference to churches.

The Great Apostle, the founder and developer of many churches, knew exactly what he was talking about when he suggested to that church at Corinth the following financial system, which no one to this good day has been able to improve upon: "Upon the first day of the week let every one of you lay by him in store as God hath prospered him."—I Cor. 16:2.

The church envelope is a simple device by which each one may keep track of his offerings each Sunday. It makes it easy for the church treasurer to keep an accurate record. By carrying your offering in your envelope to church each Sunday it enables you to have a definite and worthy part in the worship of the Lord. "They shall not appear before the Lord empty; every man shall give as he is able according to the blessing of the Lord, thy God, which he hath given thee." Deut. 16:16, 17. "Bring an offering and come into his courts." Psalm 96:8.

The Double-Cross

By STANLEY I. STUBER, Clifton Springs, N. Y.

ON the estate of Lord Beaverbrook, Aircraft Production Minister of England, there is a large cross, and at night it is dimly lighted by means of a searchlight. The cross marks no grave; it reminds Lord Beaverbrook—so he says—that he is a Presbyterian!

More than that, he has painted on one of his private airplanes the words JOHN KNOX also to remind him that he is a Presbyterian!

The symbol of the cross is not out of place as far as the early Presbyterians were concerned, for they suffered and died for their convictions, for evangelical Christianity and the rights of the individual conscience.

But there are many others who claim the symbolism of the cross besides the followers of John Knox. *Baptists certainly do!*

In fact, all true Christian people claim it, since it stands for the very spirit and cause of Christianity—vicarious atonement or suffering love.

The popular hymn, "The Old Rugged Cross," is the first choice of millions. Other hymns of the cross are not what we might call "popular," but they are used over and over again by those who would come as near as possible to the beating heart of the Christian religion.

So the cross unites us, as well as comforts and challenges us. All denominations and creeds, both Protestants and Catholics, gather before the cross as one people.

"Verily I say unto you, that one of you shall betray me," declared our Master at the Last Supper. Now, in modern language (as in a Charlie Chaplin movie), we term that the "double-cross." Jesus was saying to his disciples, in effect, "One of you will double-cross me."

And they all felt guilty. They all felt uncertain of themselves. Under pressure, Peter felt as though he might deny his Lord. In a crisis, James and John—those brothers of thunder—were not sure whether they could refrain from using the sword to defend their own necks. Thomas had his doubts. The rest of the disciples felt the blood rush through their veins and their faces burned with shame. They all were exceeding sorrowful, and began every one of them to say unto Him, "Lord, is it I?"

The Master, however, relieves the tension, for He told them:

"He that dippeth his hand with me in the dish, the same shall betray me. The Son of Man goeth as it is written of Him: but woe unto that man by whom the Son of Man is betrayed! It had been good for that man if he had not been born."

It turned out that Judas was the one who had double-crossed his Lord.

Judas was a traitor, and even though we may appreciate his human weakness, we can never quite justify—under any circumstances—his disloyalty.

Judas double-crossed his Lord! We are not proud of him! We never name our son, "Judas"—and for good reason.

Sometimes, we wonder, if the world is not filled with the sons of Judas. They are called by other names, but the spirit of Judas is in their blood.

They sell out their cause, their religion, their nation for a bribe.

They deny their Lord for social position, or rank, or power.

All over the world today we find leaders who follow the double-cross.

Positions are being reversed, loyalties shifted, ideologies changed so fast today that the whole world, morally and spiritually, is left in a sea of chaos.

Remember how Clemenceau, at Versailles, said to Woodrow Wilson, when he stood firm for a just peace: "You talk like Jesus Christ." Clemenceau thought he was smart, but history has proven him not merely a fool, but a traitor to the cause of civilization.

Woodrow Wilson, because he would not double-cross his ideals, had to go the way of the cross, even in his own country.

He died a heart-broken man, yet today, among those who are still free, his loyalty to a great cause remains as a lighthouse of hope in a very dark world.

On the other hand, those who have double-crossed a great cause, an ideal, or a nation, it were far better, for all concerned, if they had never been born. (We just wonder what will happen to these double-crossers in the next world.)

Jesus left the Table in the Upper Room determined to pay the price of loyalty even if it should mean a cross. It did mean a cross! And that Cross, ever since, has been a means of saving mankind, for He made it a symbol of loyalty to God which is stronger than even death itself.

Heathen at Home

An influential man in a certain church did not approve of foreign missions and when the collector approached this man he shook his head and whispered, "You know I never give to missions." "Then take something out of the plate," whispered the collector, "this money is for the heathen."

DAILY LIVING

It would be well for all Christian women to read carefully the following Collect by Marie Stewart, which is used constantly by most Woman's Clubs. Line after line it bids us be careful about our daily living.

Keep us, O God, from pettiness; let us be larger in thought, in word, in deed.
Let us be done with fault-finding and leave off self-seeking.
May we put away all pretense, and meet each other face to face without self-pity and without prejudice.
May we never be hasty in judgment and always generous.
Teach us to put into action our better impulses, straight forward and unafraid.
Let us take time for all things; make us grow calm, serene, and gentle.
Grant that we may realize it is the little things that create differences; that in the big things of life we are at one.
And may we strive to touch and to know the great common Woman's heart of us all; and O, Lord God, let us forget not to be kind.

NEWS

PENNSYLVANIA

By MRS. G. A. LEOPOLD, President

Several questions come to me, how, most effectively, to reach the local women? How reach the woman who is indifferent to mission work because she is not in touch with it? The first question is very much before us as we are endeavoring to promote the Three Score Years and Ten in our Foreign Work. I feel the president of the Association should be aware of all the work being done within her association. She may then realize that one of her own vice-presidents may be the cause of the churches in her area not receiving information. Just as the birthday parties of the Sixtieth Anniversary of the W.A.B.H.M.S. added color and interest to the program several years ago, so now the birthday teas of the Seventieth Anniversary of the W.A.B.F.M.S. are giving life to the program this year.

Another subject which seems to be very close to the hearts of the women is the White Cross Work. As the presidents write of the work they invariably say, "The White Cross Quotas have been filled."

A special feature of our work during the last six months has been the visits to the associations by teams of workers from the State Board. These teams have been headed by the president in Western Pennsylvania and First Vice-President Mrs. Harry Moyer in Eastern Pennsylvania. We have given the Promotional Work, a second woman has given the Home Mission Work, a third woman the Foreign Work; a local woman has given the Devotions. We have reached the greater number of our twenty-five associations and hope to complete the work by April 30.

Our annual meeting held in connection with our State Convention is one place where we endeavor to bring our association presidents into close touch with the work. We had a very good program, and about eighteen of our twenty-five presidents were in attendance. An interesting feature of the program was "Information, Please!" The work was presented by our secretaries of work, and time was given for questions from the floor. Miss Janet McKay followed with a Conference Period, a climax to our morning program. Following our afternoon session we held a board meeting, where everyone felt free to ask questions about all phases of the work. I feel our new presidents had an opportunity to find out "what it is all about."

UTAH

By MRS. A. W. LYONS, President

Before coming to Utah from the mid-west four years ago we did not know enough about that state to be even interested in it, and we are wondering now if there may be more like us in the eastern and middle states yet. Keeping in mind that Utah in square miles covers a little less territory than the British Isles, that fifteen hundred members covers the total of Baptists of all shades and descriptions here (just enough to make one very average Texas Baptist church), that in all the state there are only two self-supporting, co-operating Baptist churches, though our accomplishments are nothing to make the headlines, perhaps not even good news items for Baptist publications, you might be surprised at the things accomplished in the course of twelve months.

The Mexican Christian Center at Ogden, under the supervision of Miss Beth Whisman, has the active interest and prayers of all Utah women, especially remembering their Christmas needs with White Cross quotas.

Several months of presentation of high lights from the current issue of *Missions* in group meetings, instead of calling forth blank expressions wondering what it is all about is now met with, "I was so afra you would not mention that article abo ———, which I thought was so fin Much new missionary literature is bei circulated among different church grou There is a renewed interest in the stu of distinctive Baptist teachings as s forth in "Follow On" and a series of fi pamphlets just published by Rev. A. V Lyons, of Immanuel Church, Salt Lak City. These times are also developing new sense of civic responsibility in o women.

MINNESOTA

By MRS. F. A. STEWART, President

One of our chief objectives the pa two years is to have some of our office visit every church each year. Several o our associational presidents have visite every church in their association. We ar also carrying out the Caravan Plan. have visited each association at its annua meeting, taking a team with me for th past two years. I found the women s much more responsive on the second visit

KANSAS

By MRS. H. H. PENNYPACKER
President

The Annual Session of our Kansas Woman's Union held at Hutchinson October 15, proved to be outstanding in attendance, interest, good reports and plans for future progress.

The key note given in the first devotional period, led by Mrs. Pickler, "Ye are the Light of the World" voiced in the impressive welcome, and gracious response emphasized our desire to be truly His Witnesses.

Our guest speakers, which included Miss Alice Brimson, Executive Secretary of the Woman's American Baptist Home Mission Society; Mrs. J. M. Dawson, Waco, Texas; and Dr. Randolph Howard, Foreign Secretary, American Baptist Foreign Secretary, challenged us to greater service for Him.

We look forward to a most gracious year of fellowship and achievement in Kingdom building.

RECIPE FOR A DAY

From The Manila Cook Book

Take a dash of water cold,
  And a little leaven of prayer,
A little bit of sunshine gold,
  Dissolved in the morning air.
Add to your meal some merriment,
  And a thought for kith and kin,
And then, as a prime ingredient,
  Plenty of work thrown in.
But spice it all with the essence of love
  And a little whiff of play,
Let a wise old Book and a glance above
  Complete the well spent day.

An Appeal to American Christian Youth

By P. H. J. LERRIGO

HE special attention of young people is called by the World Relief Committee to the following letter. Mrs. Paul Erdman, the writer, has given years of Christian service in Syria. She pictures for you the perils which confront your fellows in countries beyond the seas at this time. Young people will want to help and can do so through the World Relief Committee of the Northern Baptist Convention which is seeking funds to relieve the starving and homeless in Europe and Asia, to minister to young men and boys in war prisons and concentration camps, and to save the endangered missions and the service for young people spoken of by Mrs. Erdman.

Dear Young Friends:

"Some of us who are finding our hearts today burdened with the world's woes were about your age at the close of the first World War twenty-two years ago. The world was supposedly made safe for democracy at that time. Millions of our contemporaries had bled and died on foreign battlefields. When it was all over we young people felt entitled to a 'good time' and we proceeded to have it. There were fine challenges then, as now, but they were colored by the reckless spirit of that day—a new, wild craze for speed and more speed, a desire to be 'smart' enough to evade the irksome prohibition laws, a lust for what we called 'freedom' which led to license and slavery to sin in all too many instances.

"The foolish hopes of that era, the mistakes which we made, are all too evident today, and many of us honestly wish to ask forgiveness for having had a part in creating the sort of world in which you've had to grow up. And this is one reason why we wish to share with you some of our concern today.

"All around the world there are young men and women like yourselves, but of different color, race or language. 'Like yourselves,' yes, but there are vast differences, for they are face to face with stark reality, not just reading about it in comfort and comparative safety. These young men and women are your fellows. When you and they are older you and they together will be responsible citizens of the world, facing together the world's problems. So when we ask you to think of them, to help them to maintain their own churches, we ask you to build for your own future. Many of these young men and women are homeless today, and what is worse, they are hopeless too. Thousands of them are dressed in uniforms which are not their own, supplied by governments which are often not their own, and at best their homes are barracks. The places they once called 'home' are in many instances reduced to heaps of loose plaster and glass lying amid ruined cities, fields or orchards. As some one remarked recently, 'There is no future in soldering in these days—unless it be a future resting place.' Many of them were students in our Mission schools and are members of the so-called 'younger churches' which have been established in non-Christian lands. Some who are not in military service are employed as teachers, doctors and nurses; some are office workers or evangelists; others are students. But many of them face homelessness, starvation and want of every kind. Wherever these struggling churches and institutions have been receiving aid from European missions there is real suffering today, for funds from Europe are entirely cut off. Hence, if we do not assist, this work and these young people face a dreary and hopeless future.

"So we ask you to help these young Christian citizens of your world with substantial, sacrificial gifts. You may not be able to speak or to write their languages, but they will be able to understand your message, your gift of love in Christ, for that language is universal and eternal. Then, in the years to come, they will remember that you are their friends, their fellow-workers in the building of a better world upon the ruins and the destruction of this age. Perhaps you and they will be able to succeed in accomplishing that which we of the older generation have failed to achieve—a world truly safe for democracy, where it will be possible to settle differences as they should be settled, in Christian Conference and in mutual respect and consideration."

MRS. PAUL ERDMAN.

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THE PARABLE Of the Builder

By CHARLES F. BANNING

Now there lived in a certain city a man who had much goods laid by in store. This man also had a son who lived after the manner of rich men's sons.

It came to pass that the father saith unto the son, "Son, I once was young and am now old. I would that you should build for me a house. See, here is 10,000 sheckels of silver. Build a good house. When thou hast completed the house, come unto me."

Behold, the son thought within himself, "My father is old. He will not know whether the house is well built or not. This will I do. I will hire cheap workmen and buy cheap material and build a cheap house. I will spend only 5,000 sheckels on the house and keep the other 5,000. Will not my father be dead soon and he will never know."

Now after many days the son came unto his father and said, "My father, thou didst give unto me 10,000 sheckels with which to build a house for thee. Behold the house is a good house even as thou hast commanded." Then answered the father, "My son, the house thou hast built is thine. It shall be thy home from this day forth. Thy sons and daughters shall rejoice with thee that thou hast built a good house which will stand for many years. Take it, my son. It is thine."

Then was the son's heart exceeding sorrowful. He had wasted the other 5,000 sheckels. He had put a poor foundation under a poor house and now his wife and his sons and daughters must live in it and they must know all their days how foolish their father had been.

Did not one of our own poets sing, "Build thee more stately mansions, oh my soul." Did not the Master Builder warn men against building cheap houses upon poor foundations? The prophet's heart was heavy as he thought of the many sons who are building cheap houses in which their souls shall dwell for eternity. Aye, did not the Master say that such builders were foolish men.

Paul was different from a lot of us. He was content with his state but discontented with himself. Many of us are well satisfied with ourselves but dissatisfied with our lot.

A New Year Greeting from the President of The Baptist World Alliance

Brothers and Sisters in Christ:

Fervently do I invoke the blessing of our Heavenly Father upon you all, wherever you dwell and whatever your race or your political allegiance.

Nothing can separate us from one another or from the love of God which is in Christ Jesus. Our unity in Him has, since the Baptist World Alliance was founded in 1905, endured the test of a world war and a number of smaller conflicts, and it will hold through any strain of earthly events, even those of these tragic years. We are highly and firmly resolved that, as the Lord liveth, no evil power shall embitter our spirits or sever the ties that bind us in Christian love.

I dare not presume to forecast the future, but we enter the New Year with the certainty that the changeless God is a God that hears prayer. Will you everywhere join with me in intercession for those who suffer through the strife of man with man? Will you pray with me that the work of all our churches and missions may be sustained even in time of war, and that the Kingdom of righteousness and peace and joy in the Holy Spirit may even now be extended? Shall we not earnestly and passionately offer our petition that the days of tribulation may be shortened, and the good and acceptable and perfect will of God shall triumph throughout the whole world?

I greet you each and all in the name of the world-fellowship of Baptists, with the humble but confident assurance that God is ever waiting to shew Himself gracious, and that 1941 will, if we open our hearts to Him, be a year of inward strength. We shall learn by a deepened experience that all things work together for good to them that love God. We have received "a kingdom that cannot be shaken" (Heb. 12:28). Our obstacles shall prove opportunities, and in quietness and confidence shall be our strength. "This is the victory that overcometh the world, even our faith."

Yours in the fellowship of our Lord and Saviour Jesus Christ,

J. H. RUSHBROOKE.

Men and the Christian World Mission

The hope of the world lies in the Gospel of Jesus, the Saviour of the world. There is no other remedy for the ills of the human race. Political remedies do not heal humanity's hurt. Education falls short if it ignores the Teacher of Nazareth.

The task of converting all nations to the Christian way of living is too great for the women and children of the churches to accomplish it alone. Strong men must assume leadership in the challenging task. There must be willingness to make real sacrifice of money, time, and energy. We must not play at the task any longer. The forces that exploit men everywhere for profit are organized and everlastingly busy. Christian men should stand shoulder to shoulder in aggress warfare against the hosts of darkness *John R. Sampey.*

Report from Italy

From Italy, Dr. Dewey Moore writ "On the whole, the work in the churc is going on uninterruptedly. Even hours have been changed to adapt th to the exigencies of the times, but services are being carried on and I sure are meeting even greater needs in hearts of the faithful in these stress times."

Dr. Moore reports that the mont church publication has been suppres entirely. This was done as a war econo measure and it is hoped that its susp sion is only temporary.

How God Intervenes

By CHARLES H. HEIMSATH, Evanston, Illinois

WHY does God not intervene? This is the question many troubled people are asking about this second world r. But what kind of intervention do expect from God? Certainly we do ; wait for him to send lightning from ıven to strike down the enemies of edom, or an earthquake to swallow :m up. Certainly we would not have ı create some secret weapon a thousand ıes more fiendish than human ingenuity ıld devise.

'Till heaven and earth pass away, one ; or one tittle shall in no wise pass away ɔm the law, till all things be accom-.shed." One thing is pretty dear from ɔse words! God moves in human affairs cording to the physical and moral laws ; has established. Of course we do not ow enough yet about the operation of ese laws to say this can and that can't happen, but it does seem pretty cer-in that God does not upset His gov-nment to accomplish His will.

We hear the question, "Why does God low this war?" But it should rather be ked, "Why does man?" This war and l the suffering in its wake cannot be laid God, but it is traceable solely to human justice, and hate, and greed. The lead-s of the race from Moses to Paul have arned us of the consequences which ırely follow when a nation violates His ill, and yet we have gone on building so-called Christian civilization upon lfish principles which have a thousand mes proved themselves destructive. Righteousness exalteth a nation"; but we ave trusted in protective tariffs to exalt nation. "Let justice roll down as aters, and righteousness as a mighty ream"; but we have built empires upon ıe sweat of exploited peoples. "What oth the Lord require of thee but to do ıstice, love mercy, and walk humbly ith thy God"; but we have not trusted ı mercy, nor have we found our strength ı humility.

In our present human catastrophe many eople see the collapse of goodness, but it ; not goodness but evil which has be-rayed us. A moral law is vindicated not nly by the reward which comes from its eeping but by the retribution which fol-ows its breaking. Jesus said: "Whatso-ver a man sows that shall he also reap." 'aul E. Sherer of New York puts the natter this way: "All living has its issues, all them rewards or penalties. They are he moral outcome of the moral order. t *matters*, therefore, how we live, mat-ers for good or for evil. Ours is a moral rder which makes sense." Now, when lisaster has overtaken us, shall we lose aith in moral law? Our faith should rather be strengthened in the wise providence of God by the very suffering which has inevitably overtaken our folly. We cannot break God's laws; we can merely break ourselves against them.

Because He moves in an orderly way His wonders to perform, it does not follow that He is caught helpless and impotent in the universe He has made. He is not, as a recent writer has suggested, merely the "Divine Scorekeeper." He is not indifferent to the sufferings of His children, but through the higher processes of the spirit He moves to help them. God influences the minds of men by His truth and he stirs their emotions by His love. His methods are the methods of enlightenment and persuasion.

Why does God not intervene? The answer is, of course, that He has already intervened. These familiar words are the record of that intervention: "God so loved the world that He sent His only begotten son." He did not employ a flaming miracle when He made himself known to us, but He caused a child to be born and a man to live. Christ was God's intervention in our earthly fate and all Christ-like personality is the presence of the divine in our human affairs. And these grand words reassure us that no evil can in the end stand up against the impact of that divinity. We suffer not because God has failed to come to our assistance, but we suffer because we have turned away from the salvation which He has offered the human race in Christ.

Vic's Verses

THE SPEAKING SPIRE OF COVENTRY

I watched the bombers in the sky
And heard some frightened children cry;
I saw Death come to Coventry,
With terror-laden tragedy.

A great cathedral fell to earth—
Once shrine to God and human worth—
See how one moment's blinding hate
Destroys what centuries create.

But lo! a lofty spire remains,
Pointing above the smoking planes;
A trembling steeple, proud and high,
Still holds its cross against the sky.

It seemed the spire was calling men
To build God's temple once again,
Until within its glorious nave
Are gathered all Christ came to save.

H. Victor Kane.

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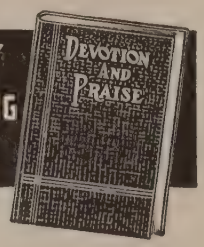

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If you do right you will be criticized. If you do wrong you will be criticized. So you may as well do right.—*Christian Index.*

Baptist News in The Nation's Capital

THE Baptists of Washington extend a most cordial welcome to THE UNITED STATES BAPTIST.

* * *

The Baptist Headquarters, Waddell Hall, 715 8th St. N.W., contain the offices of the Baptist World Alliance, THE UNITED STATES BAPTIST, the District of Columbia Baptist Convention and the Baptist Bible School.

* * *

The officers of the District of Columbia Baptist Convention, elected at its annual session last November, are Mr. George B. Fraser, President; Rev. William S. Abernethy, D.D., Vice-President; Mr. William N. Janson, Secretary; Mr. Edward N. Janson, Assistant Secretary, and Mr. Elgin Smith, Treasurer.

* * *

The program of the Thanksgiving Service, Nov. 21, held in the Grace Baptist Church, listed the names of seven Washington Baptist ministers whose combined pastorates of the churches they are now serving totalled two hundred years. Rev. John E. Briggs, D.D., who has been with the Fifth Baptist Church over thirty-one years, was the preacher. His sermon will long be remembered by those who heard him.

* * *

Out of the thirty-one churches composing the District of Columbia Baptist Convention, eighteen are erecting new buildings, purchasing additional property, enlarging houses of worship, having plans drawn for new edifices or securing new homes for their pastors. The total amount involved is $506,700.00. Other churches are considering like expansion.

* * *

The Columbia Council of Baptist Men, composed of laymen, elected by the churches of which they are members, has chosen the following officers: Dr. Thomas R. Wilson, President; Mr. Edward J. Fox, First Vice-President; Mr. William L. Rice, Second Vice-President; Mr. George Ruhl, Secretary; and Mr. William H. Gottlieb, Treasurer. The Executive Committee is the officers and Mr. Arthur Pendleton, Mr. Leroy T. Gravatte, Dr. A. W. Cummings, Mr. A. Hunter Pritchare, Mr. Leo O. Drumwright and Mr. H. O. Hunter. The annual dinner for all Baptist laymen will be held this month. The Baptist Men are planning to take an active interest in the young men drafted in the military forces that will be encamped near Washington.

A Significant Event

Rev. Mike Elliott, editor of THE UNITED STATES BAPTIST, has taken charge of the group of Baptists who will form themselves, Jan. 5, 1941, into the Luther Rice Memorial Baptist Church. A Council has been called for this purpose of organization. Through the generous co-operation of the Amos Kendall Mission Fund Trustees, a valuable property has been secured on which the Trustees have erected an attractive colonial brick house of worship, in which there are provided all modern facilities. Too great praise cannot be given to the faithful men and women who during the past two years have devoted themselves sacrificially to this work. Including property purchased by the Chillum Sunday School and Mission, the name that has hitherto been used, this enterprise represents a total investment of $49,000. The coming of the new pastor, Rev. Mike Elliott, from Chicago to Washington, bringing with him THE UNITED STATES BAPTIST is an outstanding event in the history of American Baptists.

Sentence News about the Churches

Anacostia is planning the erection of a new Sunday School unit.

Bethesda held its first service in its new beautiful stone edifice Dec. 21.

Bethany has purchased a parsonage for the use of its pastor.

Brookland has erected a new building as the home of its pastor.

Brookmont has paid over half of the money, assisted by the Convention and the First Church, in the purchase of a very desirable building site and is using the residence on this property as a place of worship.

Calvary leads in membership, in contributions, and continues to be the host to more religious bodies meeting in Washington than any other evangelical church in the Nation's Capital.

Under the leadership of Rev. Stephen W. Cranston the Capitol Heights Church shows continual progress.

Centennial has purchased and is installing a new church organ.

Chevy Chase has had plans made for a new church auditorium, that will cost approximately $70,000.

Congress Heights has purchased adjoining property for future enlargement.

East Washington Heights is erecting a forty-room building to meet the needs of its growing Sunday School.

Ericson Memorial is considering an enlargement of its present building.

Fifth is remodeling its church auditorium and Sunday School building.

The morning congregation of the First Church taxes the capacity of its auditorium, though it is one of the largest in Washington.

Fountain Memorial is now holding its services in their new Sunday School b ing; the church auditorium will be pleted within two months.

Grace has purchased adjoining prop needed in future expansion.

Highlands is highly gratified by progress of its young people's work.

Kendall reports that one of its men has entered college to study for the istry.

Maryland Avenue is in the midst building campaign.

Metropolitan still leads the churche the number of baptisms; Rev. John Ballbach succeeds Rev. Robert C. Sa as assistant pastor to Dr. John Com Ball.

National Baptist Memorial is rejoi over the complete recovery of its pa Dr. Gove G. Johnson, who was hurt a months ago in a serious automobile a dent. The new Sunday School build costing approximately $137,000, made sible by the generous gift of Mr. Cha Werner, will be ready for use next sp

Petworth extended to its new pa Rev. James P. Rodgers, a cordial welc on the evening of December 16th, which the pastors and lay leaders of o churches were invited. Rev. Mr. Rod comes from a successful pastorate of Norwood Baptist Church, Birmingh Ala. The Petworth brethren are ent siastic over both their pastor and his w

The members of the Church of Redeemer, under the pastoral leader of Rev. M. C. Marseglia, again leads other Baptists of the city in per ca giving.

The Second Baptist Church has redu its indebtedness to a point where pl are being made to purchase additio property. Under the direction of Rev Ray Garrett, a large number are tak special training courses.

The Silver Spring Church has purcha an adjacent building to house the w of its young people. The unified bud has proved to be a great success.

The Takoma Park Church has paid the entire indebtedness upon its beauti church edifice and has purchased an joining residence, looking toward a fut enlargement.

The Temple Church has carried on, w marked success, a ministry to its rapi changing community that has attrac city-wide attention.

The White Christmas, which for ma years has been planned by Professor L. Haycock, has become an outstandi feature in the life of the West Washi ton Church. The retiring President our Convention, Rev. C. B. Austin, the pastor.

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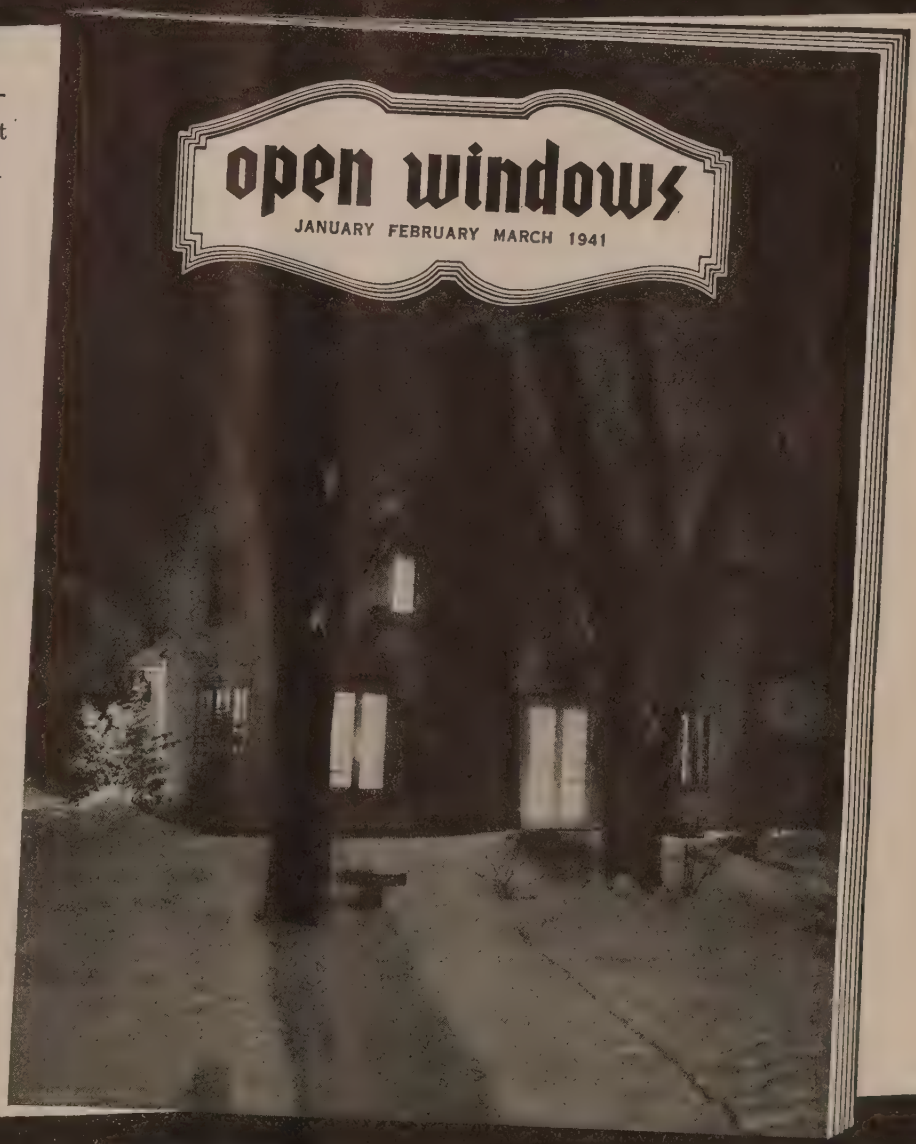

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Here and There in Rural America

By MARK RICH

The tides of shifting population bring opportunity to some communities and hard problems to others. Cortez (you will find the name on the extreme southwestern section of your Colorado map) doubled in population between 1930 and 1940. The Rev. Jack Thomas is leading the Baptist church in this growing community. There is need for a new building.

Ulysses, Kans., is one of the communities which suffered from the migration which brought an increase to western Colorado and other western communities. (This name will be found on your Kansas map, in the southwest, beyond Garden City.) The 1940 population figure of about 800 is one-half that reported in 1930. The Baptist church is one of five in the community.

Conditions are looking up in western Kansas. A sentence repeated in great optimism runs, "Western Kansas has not looked as green in ten years. Anyone who travels the long miles of those western plains is filled with admiration for people who have had to endure the ardors of continued drought. One still hears stories of how on days of extreme dust it was necessary to milk into milk bottles to keep out dirt. At Garden City, a family reported that they cooked nothing for three days excepting soup in a covered dish. The dust was so thick one farmer saw his barn twice in three days. But those days are apparently over for a while. With continued moisture there should be a good crop next year.

On a recent trip through western Kansas with Colporter J. E. Dollar, we met with a church in a home. These Baptists, located 70 miles from another Baptist church, have carried on for 8 years without a pastor. Sunday school is held in the parsonage.

Wisconsin Ruralites in Action

The town and country commission of the Wisconsin Baptist Convention recently went into action by conducting three regional rural church conferences. These are reported the first rural conferences ever held by Baptists in that state. The Rev. C. R. McBride directed the meetings.

There is evidence of a general revival of interest in rural commissions. The Rev. Ward Hibbs of West Virginia, in cooperation with a committee and the newly elected state secretary, Hugh D. Pickett, is making plans for action in that state.

New Yorkers Plan

The New York State Rural Church Commission on November 25 and 26 met as guest of the First Baptist Church, Weedsport, for a two-day planning conference. Among the questions considered were ways and means of making the country home a more effective instrument for Christian nurture, the distribution of rural church leaflets, sponsoring of conferences and the preparation of a leaflet of suggestions for the promotion of the Church School Advance in rural churches. Special attention was given to the Lord's Acre Plan and to the observance of Rural Life Sunday. The chairman of the New York State Commission is the Rev. K. A. Roadarmel, Genoa, N. Y. Miss Pearl Rosser of the Publication Society was a guest and led in a discussion of the preparation of lesson materials suitable for use in country churches.

Leaflets

The American Baptist Home Mission Society, through the Town and Country Work department, announces the printing of two leaflets, "If I Were a Rural Minister" by Charles J. Galpin and "One Hundred-fold, Sixty-fold and Thirty-fold" by Conrad H. Moehlman. Single copies are available free upon request.

NEW PILOTS FOR NORTHERN BAPTIST PENSION BOARD

By G. Clifford Cress

The Ministers and Missionaries Benefit Board of the Northern Baptist Convention was organized in 1911 and incorporated in 1913. From the very beginning it has been blessed with strong and conservative leadership. Its first president and treasurer was Dr. Henry L. Morehouse, executive secretary of the American Baptist Home Mission Society, and one of the outstanding leaders among Baptists of his generation. On his nomination, Dr. Everett T. Tomlinson of New Jersey became the first Executive Secretary of the new Board. He served with distinction in this capacity for fifteen years.

Dr. Peter Clark Wright has been a member of the Board since its organization. Born in Wisconsin, a graduate of Brown University and of the Divinity School of the University of Chicago, he was one of its incorporators and its Executive Secretary since 1926. He has piloted the Board through these fourteen years and has seen a great growth in its funds and program. His service has b creative in a high degree but now, ha reached the age of retirement, he has signed to take effect on November 0 1940. He closes his active leadership w the love and esteem of the denominati He will continue in relation to the Bo as its Consultant Secretary.

Dr. M. Forest Ashbrook, on Decem 1, 1940, will take over the task of pilot the craft under the title of Executive rector. He has been a member of administrative staff for more than f years and assumes his new duties w a thorough grasp of the principles, ide and programs of service which the Bo strives to realize.

Dr. Ashbrook is a native of Ohio, graduate of Denison University and Colgate-Rochester Divinity School, a has held important pastorates at Adri and Kalamazoo, Mich. He has a fine a preciation of the Baptist heritage a comes to leadership with a complete a sympathetic understanding of the pro lems of the ministry.

To be intimately associated in t leadership of the Board, Rev. G. Merr Lenox, pastor of the Judson Memori Church of Minneapolis, Minn., will January 1, 1941, become Associate D rector. He is a native of Maryland, t son of a Baptist minister, a graduate Bucknell Univtersity and of Colgat Rochester Divinity School. He has h a notable ministry in Minneapolis f more than nine years.

Just One Objective

True, we have passed the "horse an buggy" age, and yet most of us know th purpose of the "blind bridle" on a hors or mule. The main reason was to kee his mind on things straight ahead and no allow unusual sights or sounds on eithe side to divert his attention and cause hin to shy off from the desired course.

Of course concentrated vision is all right provided it is centered on the right object We have pictured above the attitude o all too many church members. Their on thought is to make money and see to i that it is securely deposited in some bank They have no eyes for the church and it needs. Their ears are deaf to its calls Mammon is their god.

This is utterly contrary to the teaching of Christ, who said, "But seek ye first the kingdom of God and His righteousness." In all things, Christ is to have the preeminence, according to Paul. He is all and in all. His glory is to come before our personal interests and pleasures. His will for us is paramount. The support of his church, which he loved and for which he laid down his life, should have a large and worthy place in all our plans and purposes. Truly we should press toward the mark for the prize of the high calling of God in Christ Jesus, ever looking unto Jesus, the author and finisher of our faith.

Book Month . . . . . By Erdmann Smith

s the Kingdom of God Realism? By E. tanley Jones, Abingdon-Cokesbury, 1940. 2.00.

Dr. Jones was moved to quest for the Kingdom of God as realism by the outome of a conversation with a highly inelligent Russian actress, a soviet realist. He came out of that brief conversation eeling deeply the difference between the ealism of Marxian Communism and the dealism of Christianity. This contrast naunted him for months, he says.

The great chapter captions of this book are, and I include all of them, as follows: Was Jesus a Realist?, Life's Answer from Life, Is the Kingdom of God Realism?, The Kingdom of Heaven Is Within You, Resentment and Hate Produce Disease, Anxieties and Illness, The Self-Centered Are the Self-Disrupted, A Sense of Guilt and Ill Health, The House Divided, The Realism of the New Birth, The Wisdom of the Kingdom, The Dethroned Powers Who Rule, and Disciplined to the Kingdom.

The Kingdom of God is realism. Jesus was realist. By all means get the book for its clearly written, clearly conceived, positively constructed, Christ centered philosophy of life.

The New Church Hymnal. Edited by H. Augustine Smith, Howard Chandler Robbins, James Dalton Morrison, and Edward Shippen Barnes. D. Appleton-Century Co. Single copies, $1.60; from 12 to 50 copies, $1.30; more than 50 copies, $1.10.

After I heard H. Augustine Smith lead the Northern Baptist Convention in Los Angeles in their worship services I said to myself: "I want to study the latest book of hymns and worship helps that he helps to prepare. This is that book.

It has no theological bias, is used by all major denominations, by churches large and small, and in practically all sections of the country.

The New Church Hymnal has in it 527 hymns and chants, 72 pages of worship material, complete index of hymns, the finest of the new in harmony with the point of view of modern preaching.

As to its music, it comes from both old and new resources; most familiar tunes will be found, also many new tunes of excellence. "Wherever possible, a choice of tunes is given for the hymns."

In my judgment this is one of the two best hymn books recently published. I commend it heartily. As I have said of the other so I say of this: "More attention should be given to selecting a few hymns on baptism for immersionist bodies and 'invitation' hymns (not gospel songs)." Ministers and music directors will do well to give this book most serious favorable consideration.

Can Religious Education be Christian? by Harrison S. Elliott. MacMillan. $2.50.

The author recognizes the conflicting philosophies back of pastor and the religious education specialist, evangelism and education, in general back of the neo-orthodox functions and the educational procedure.

The question-title of this book is, however, answered in the affirmative. The educational process must be raised to the level of truly religious experience. Both study and worship must be made meaningful by method of integration.

My experience as both a minister and educator leads me to say that the author is dealing with a very real problem—or was before religious educational specialists lost their way in the wilderness of theories, facts, and ideas—and forgot, it seemed, that what they were doing had to be integrated, if long continued, with what the minister was doing, modifying the behavior of in terms of the teaching, decisions, example, and life of Jesus.

Values That Last, by Clovis G. Chappell. Cokesbury. $1.50.

This stimulating, most interesting preacher of today gives us another volume of excellent sermons. Subjects: The Unfinished Sermon, A Winsome Invitation, A Good Sportsman, Values That Last, God's Endless Quest, A Dry Audience Playing Second Fiddle, A Preacher and His Books, Giving Versus Giving, Commanding Respect, The Strategy That Wins, Delightful Beggars, What Happened at Pentecost, Why Do We Suffer?, The Man with a Prejudice, and The Victory.

From Many Lands, by Louis Adamic. Harper and Brothers. $3.50.

Louis Adamic was born in 1899 of peasant parents in the province of Carniola, now part of Yugoslavia. He came to the United States when he was fourteen and is now an American citizen. He has produced Dynamite; his book, "Laughing in the Jungle" won him the Guggenheim Fellowship; "The Native's Return," a Book of the Month selection in 1934.

"From Many Lands" is the first of several volumes to be known as The Nation of Nation Series.

This book is invaluable to everyone interested either socially, economically, politically, or religiously in the meeting of scores of different people, "in so brief a period, on the vast and beautiful American continent."

Peloubet's Select Notes on the International Sunday School Lessons, 1941. By Wilbur M. Smith. W. A. Wilde Co. $2.00.

This is the sixty-seventh volume of the famous series for teachers and students of the Bible. It provides a wealth of quoted material, illustrations, and light on Biblical passages. Conservative in outook and rich in suggestions.

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Two letters just received indicate the favor with which this hymnal is regarded by many Pastors all over the land.

Rev. T. Rupert Coleman
Pastor, Ginter Park Baptist Church
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From a letter to a Brother Pastor:
"When I discover a 'good thing' I am anxious to share it with others. Our congregation is highly pleased with its decision relative to this hymnal, CHRISTIAN WORSHIP AND PRAISE. Of all hymn books that I have ever reviewed I believe this to be the best, especially from the standpoint of contents. Its most excellent binding should give long and useful service."
October, 1940

Rev. Harry G. Ford
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"I want to say that I think CHRISTIAN WORSHIP AND PRAISE is the finest hymnal I have ever seen. Our committee decided to purchase the same after making comparisons with other recently published hymnals."
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Living Religious and A World Faith, by William E. Hocking. MacMillan. $2.50.

This is an important book, important because the author is prepared, has a deep appreciation of missionary endeavor, trained to view what he discusses with calm and without prejudice and passion. The author is, first of all, a Christian philosopher.

He regards religion basically as "a passion for righteousness, and for the spread of righteousness, conceived as a cosmic (underlining mine) demand."

Dr. Hocking believes a world faith is possible only through synthesis and then reconception for which synthesis is necessary preparation.

Thorough Christian as he is, Professor Hocking says: "As a privilege the Christ symbol 'will draw all men,' as a threat never."

I advise every minister, missionary, executive, teacher or religion, Christian leader to buy and master this book. It can be only constructively helpful.

Stewardship Applied in Missions, by J. B. Lawrence, Home Mission Board, Southern Baptist Convention, Atlanta, Ga., 1940. Pp. 128. Thirty-five cents.

Executive Secretary Lawrence, on the title page, describes this study book as "A study of the fundamental principle of God's ownership, as applied to the missionary enterprise." Noted for the vigor, clarity and eloquent earnestness of his addresses and his writings, it is still not too much to say that Dr. Lawrence here reaches his highest expression. Five aspects of his subject are discussed (all Southern Baptist study books must conform to the five chapter plan) with orderly presentation of the argument, constant use of the Scriptures, and with direct urgency which no reader can evade. The similarity of chapter topics results in a good deal of repetition of ideas, by which increased emphasis is gained. Thus we may hope the principles and the Word of God may be deeply fixed in minds and hearts and become principles of experience and practice in thousands of lives.

Here is a book of major importance for Southern Baptists. I wish that it may be studied by tens of thousands of them.—*W. B. Carver.*

"THE TITHE IS THE LORD'S"

"It is holy unto the Lord" (Lev. 27:30). That is, it is to be set aside for the exclusive use of the Lord in promoting his worship and work. Therefore, I dare not take the sacred tenth that belongs to Jehovah and spend it on myself in gratifying my pride and pleasure. God accused his Chosen People of robbing him because they failed to bring their whole tithe into his storehouse (Mal. 3:8-12). Is it any less robbery today for the Christian living under grace to withhold from his Lord the tenth of his income? Surely his love for Christ and his cause should impel him to do more than the Jew did under law.

When the tenant pays his rent, by that act he acknowledges that the landlord is the real owner. So when we pay the Lord a tithe of our income, thereby we acknowledge him as owner of all our possessions and that we are simply stewards of these for the time being. He is the real owner of them all. We are under as sacred an obligation to use the nine-tenths, which also belong to God, to the best advantage, where it will honor Christ most, as we are to give the one-tenth of our income for strictly religious purposes.

From a purely materialistic standpoint, does not God have a perfect right to expect some returns from his creatures for the use of his good earth, for his sunshine and showers, for the wisdom and power he provides? Indeed his creatures are utterly dependent upon him for everything. They could have no power to get gain if he did not give it. Looked at from a purely rational viewpoint, one-tenth of our income is a reasonable proportion to give to God. It is large enough to be a recognition of God's ownership and yet small enough that the poor can pay it.

We Agree

Certainly we wish to participate in making available Christian Literature in the Camp Reading Rooms—and you will find enclosed cash for two subscriptions to the "United States Baptist" for that purpose:

My sister and myself feel this is a splendid opportunity for Christian service. I wonder if you have sent a letter to business men (especially Baptists)—ultimately the training of these young men will pay dividends to industry . . . at least that is the way I feel regarding it!

Dorothy K. Pairo,
Lurline Pairo.

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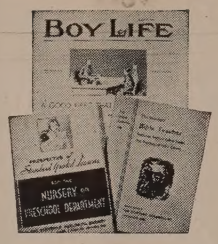

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What Baptists Believe and Practice

By CHARLES F. BANNING, Columbus, Ohio

No one can tell Baptists what they must believe. So the average Baptist does not know what he believes and therefore it makes very little difference in his life.

No one can tell Baptists when or where or how they must worship. So the average Baptist makes it a matter of convenience. He does not read his Bible, does not pray, and does not go to church regularly.

No one can force a Baptist to be a witness for Christ. So 95 per cent of the members of the average Baptist church never witness, never try to win a soul, would not know how to lead a seeker to Christ.

No one can dictate to a Baptist how much he must give. So the average Baptist gives as little as possible. Since tithing is legalism and Baptists are free from legalism, he rejoices and drops a dime in the plate when he is at church.

We call that Baptist Freedom.

It's real title is slavery.

It is Christianity with the spirit of Christ missing.

It is the gospel with the Cross left out.

It is license to do as we please rather than liberty to do the will of God.

It is serving mammon under the banner of God.

It is a serious question whether we help the Kingdom of God if we add another million of such members to our church rolls.

It is time for Baptists to be Baptists in Deed as well as in Name.

The Gospel of Stewardship

I heard him call,
"Come, follow"—that was all.
My gold grew dim,
My heart went after him.
I rose and followed—
That was all.
Who would not follow
If he heard him call?
—*College Street Calendar.*

The Art of Being Kind

Says Dr. Joseph Fort Newton: "It is a wonder to me that we do not do more little acts of kindness in our lives. The response is so instantaneous and the memory lasting. My plea today is just that—please be a little kinder than is necessary. Give others the benefit of the doubt, and be kind."

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Why Preach to Empty Pews?

By REV. OLIVER SHANK
Pastor Fourth Baptist Church, St. Louis

The publishing of a parish paper by the pastor affords him a golden opportunity to multiply his ministry by keeping his plans and program before all his people every day in the form of this monthly publication. Practically all his members place this church paper at some convenient location where they can readily pick it up and read it daily.

I have found that The National Religious Press cooperates with the pastor in such an effective manner that no other religious paper of its kind can hope to compete with it.

I have been editing the Fourth Baptist Church Messenger, now in its twelfth volume, since its beginning, and have come to several very definite convictions as to the value of such a paper to the life and work of the church and pastor. These convictions are set forth in the following reasons for publishing a parish paper:

First, the publishing of a parish paper in our church for over eleven years has proved a positive influence in helping to maintain and enlarge the Sunday school. It contributes towards keeping the officers, teachers, and classes interested by publishing news items of them and their work. Our attendance has enjoyed a steady increase from about 300 to over 700 in average attendance.

Secondly, the parish paper enables the pastor to provide hundreds of homes of his church family with good religious reading, and thereby creating a higher per cent of well-informed members who are more willing to cooperate in the work of the church.

Thirdly, I have also observed that a parish paper actually inspires a more regular and consistent attendance upon worship services. Our attendance has been steadily increasing from 150 to 200, 15 years ago, to 500 to 600 today.

Fourthly, the parish paper enables the pastor to become acquainted with the business men and residents of his community who belong to other churches. Some eight different denominations are represented by our advertisers, including Jews, Catholics, and Protestants. This I count one of the greatest values of a parish paper. The acquaintance and friendships thus cultivated with this large group of business men have proved of incalculable value both to church and pastor.

Fifthly, I have discovered that the parish paper has stored up for me a library of historical data and literary resources which I prize beyond words. A copy of every issue of the Fourth Baptist Church Messenger has been preserved, now numbering over 132 numbers, some of the special numbers costing as much as $75.00. These are to be bound into one single volume. If there is a doubt as to some particular records or article written, a mere glance into this volume assures me of the desired knowledge. I count this volume as one of the most highly prized of the 1000 volumes in my library.

Northern Baptist Convention Ministers Council

CHARLES A. CARMAN, Chicago

The Council Fellowship is a two-way organization: it seeks to serve the individual minister in his problems and it asks for the cooperation of the minister through his membership in enlarging the circle of united effort. The standing committees during the past five years have made a significant contribution to the study of the problems of ordination, salaries and pensions, counsel and training, ethics and pastoral relations. Standards of action in these fields can come only as public opinion is developed and processes of education never seem as rapid as desired, but much progress has been made in aroused attention to all these professional problems. Some day, perhaps, the denomination will plan its all-year emphasis around the "lifting of its leadership."

The recent meeting of the Executive Committee (December 2nd) in Chicago faced two special items. First, conference was held with Dr. Forrest Ashbrook of the M. and M. Board concerning pensions for pastors not now included in the plan. Many pastors are sending in to council headquarters the names of the local church moderator, clerk, financial chairman or leading laymen. We purpose to make an approach to these officials to add to the momentum given this cause by the Northern Baptist men. In the second place, conference was held with Mark Rich, Rural Expert of the Home Mission Society, as to the possibility of developing lay preachers for small rural preaching points which are unable financially to support full-time pastors. Plans were made for an all-convention ministers' breakfast at Wichita in May and for participation of the council in the convention program.

Applaud us when we run; console us when we fall; cheer us when we recover; but let us pass on—for God's sake let us pass on!—*Burke.*

Jesus teaches that a man's attitude to the Kingdom of God is revealed by his attitude to his property.

D.D.'s For Ministers

WILLIAM A. ELLIOTT

DO BUILD UP A RESERVE. Effective preaching is giving of one's r source. When that resource runs out overflow it is great preaching. That r source must be physical, intellectual, spi itual. When the whole man speaks f Christ, on the level of high thinking then it is that the gospel is the power God unto salvation to those who believ

But if resource, there must be the sto ing up, the building in, the wide gathe ing of truth and facts from many field Back of large resource there is always dil gent acquisition. Poverty of resource the prolific cause of many ministerial fa talities. No minister can long give ou if he is not diligent in accumulating re source. They tell us that "strategy con sists in the ability to keep on firin after one's powder has been exhausted." That may do for military experts, but i is hardly a good rule for ministers. Con gregations have an uncanny way of dis cerning when the powder is gone. A empty flour barrel is capable of preten tious noises, but it has no resource to feed hungry men and women. Fill the barre if you would feed the flock.

DON'T MEANDER IN YOUR PREACHING. I am wondering if many of us ministers do not jog along all too sedately when we preach. There is no haste, there is no compelling urgency, no drive in our preaching. Some of us may have no goal toward which we are moving, and consequently we are in no hurry to arrive. Every sermon ought to take its listeners somewhere. The serious indictment against the merry-go-round is that one may ride all day and still have gone nowhere. There are all too many merry-go-round sermons. The congregation gets off just where it got on.

Meandering may be all right for lovers in the woods in springtime, but not for men who are bearers of the message of salvation to world-weary and wandering men. "The king's business requireth haste." We may meander in our volubility as well as in our leisurely speaking. Over ornate speech, giving full reign to imagination, and indulging in wordy flights of oratory—meaningless expressions, however beautifully worded—may be meandering, and may miss the mark toward which all effort should be directed.

Sometimes preaching might well take the shortest course between two points—the preacher and the listener.

Let us not pray for a light burden, but for a strong back.—*Theodore Roosevelt.*